ACTS OF ARCHBISHOP COLTON

IN HIS

METROPOLITAN VISITATION

OF

THE DIOCESE OF DERRY,

A. D. MCCCXCVII.;

WITH A RENTAL OF THE SEE ESTATES AT THAT TIME.

EDITED,

FROM THE ORIGINAL ROLL PRESERVED IN THE ARCHIEPISCOPAL RECORD CLOSET OF ARMAGH,

WITH AN INTRODUCTION AND NOTES,

BY

THE REV. WILLIAM REEVES, D.D., M.R.I.A.,

BACHELOR IN MEDICINE OF TRINITY COLLEGE, DUBLIN; PERPETUAL CURATE OF KILCONRIOLA, IN THE DIOCESE OF CONNOR.



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INTRODUCTION.

JOHN COLTON, or de Colton[a], the principal actor in the following Visitation, was born at Terrington, in Norfolk. From being chaplain to Bishop Bateman he was nominated, in 1348, to the Mastership of Gonville Hall in Cambridge, and the same year he proceeded Doctor in Canon Law. On the death of his patron, Edmund Gonville, in 1350, he was promoted by the bishop to the rectory of his native parish. Twenty-seven years afterwards his name is associated with the prebend of Bagthorpe in the cathedral of York; but in the mean while his chief promotion lay in Ireland, for in 1373 he was appointed Lord Treasurer, and the year following was advanced to the deanery of St. Patrick's in Dublin. The former of these offices he surrendered in 1379 for the Seals, which he held for three years. His honours and emoluments were moreover augmented in 1381, when he was elected to the station of Lord Justice, then vacant by the death of Edmund Mortimer, with an annual fee of five hundred pounds, afterwards increased by a further allowance of ten shillings a day in consideration of his great services

[a] Rot. Cancell. Hib. Calendar. i. pp. 90, n. 132; 108, n. 29.

services and hospitality. As Chancellor his salary was forty pounds a year, with an additional pension of ten shillings a day. Upon the death of Milo Sweetman, the Primate, which took place on the 11th of August, 1380, the temporalities of the See of Armagh were seized to the Crown, and Dean Colton was appointed their farmer, in which capacity he delivered into the Exchequer a sum of £366 13*s.* 10*d.*, which had accrued during the eighteen months of the vacancy. On the 9th of March, 1382, he obtained restitution of the temporalities to himself, having been promoted to the Primacy by a bull of Pope Urban the Sixth. He died at an advanced age, on the 27th of April, 1404, having a short time previously resigned his see, and was buried in the Church of St. Peter at Drogheda.

He was a man of great talent and activity, and his love of enterprise found an ample field for its exercise in Ireland. In 1374 he received by the King's writ a sum of forty pounds for the various services he had rendered to the Crown, and the injuries he had sustained at the hands of the Irish rebels. As an instance of the former it may be mentioned that in 1372 he levied at his sole cost a body of twenty-six knights, and, being reinforced by the well-affected of the district, marched against O'Moore and O'Byrne, and compelled them to retire with severe loss. The prompitude with which he summoned a council at Cork on the death of Edmund Mortimer, and the unanimity with which he was elected Lord Justice, as the fittest person in the kingdom to fill the office, establish at once his decision of character and the reputation he was held in for this valuable quality. He enjoyed the confidence of his Sovereign also, and not only was his election confirmed by patent, but he was employed in diplomatic agency at the Court of Rome. Nor was this remarkable man less distinguished in an ecclesiastical than a civil capacity; he was of high reputation for virtue and learning, dear to all ranks of people for his affability

affability and sweetness of temper; while, in discharging the functions of his exalted office in the Church, the same energy and decision which marked his political life were here conspicuous also[b]. Of this we have on record two strong testimonies in the Visitation which is the subject of the present work, and the Ecclesiastical Constitutions which he promulgated at a provincial synod. In adverting to these the present seems a suitable occasion to take a connected view of the origin and progress of episcopal visitations in Ireland.

To suppose that Visitations, in the modern use of the word, existed at all in the early ages of the Irish Church, would be to assume that there were fixed dioceses and regularly defined parishes, as well as facilities of intercourse[c], in the face of strong presumptive evidence. The first rudiment of the Irish system of visitation is to be discovered in the practice of the abbots of chief monasteries, who occasionally made a circuit of a particular district where the memory of their patron saint was held in esteem, carrying with them his reliques or insignia, and levying contributions from churches and people. The acknowledgment thus made was termed "the Law" of the particular saint, which is expressed in all the ancient annals by the Latin word *Lex*, though the meaning of the term was sometimes denoted by the Irish word, cain, which signifies "a tribute," and riar, in the sense of "a demand" or "claim." Accordingly we read in the Annals of Tighernach, under 721: "Inmesach religiosus Legem cum pace Christi super

[b] See Harris's Ware's Works, vol. i. p. 84; but especially Mason's History of St. Patrick's Cathedral, pp. 125–128, where this prelate's history is largely illustrated from the ancient rolls.

[c] See the occurrence at 1128 of the Annals of Ulster, cited below at p. 97. "The bishops of Connaught, who were going to the synod of Bri-mic-Taidhg were plundered and beaten, and two of their people killed, at Cuirr-Cluana, after they had left Cluain, by the soldiers of Dearmaid Ua Maeleachlainn, King of Meath, and they returned to their houses."—(An. Four Mast. 1158.)

super insolam Hiberniæ constituit," which is still further developed in the following examples; 727: "Adamnani reliquiæ transferuntur in Hiberniam, et Lex renovatur." 748: "Lex Nepotis Suanai," that is, Ua Suanaigh of Rahin, near Tullamore; and again at 748: "Lex Ua Suanaigh upon Leth Cuin;" at 744: "Lex Ciarain filii Artificis [Clonmacnoise], et Lex Brendain at the same time by Fergus, son of Ceallach the Wise;" as also at 788: "the Lex Ciarain was promulgated among the people of Connaught;" and 813: "the Lex Quiarain was raised upon Cruachan by Muirgius." At 756: "the Lex Columba-kill, by Sleibene;" and at 777: "the Lex Coluim-cille, by Donnchadh and Breasal." At 779: "the third Lex Comain [from whom Ros-commain] and Aedhain begins;" and at 792, "the Lex Commaim was promulgated by Aeldobhair, abbot of Roscommon, and by Muirgheas, throughout the three divisions of Connaught. The Lex Ailbhe of Imleach [Emly] in Munster"[d]. Some of these saints were founders of churches which afterwards became the heads of sees, while others of them had no successors of the episcopal order; their "Lex," therefore, had reference to their monastic influence, and owed its acknowledgment to the reputed sanctity of their lives. In process of time, however, the "Lex Patricii" superseded all the rest, and the visitations of his successors, the abbots of Armagh, became almost the only ones which remain on record. The earliest mention of his "Lex" is at the year 734, when Tighernach, and, after him, the Annals of Ulster, have these words: "Commutatio Martir. Petair et Poil et Padraic ad Legem perficiendam:" upon which Dr. O'Conor observes: "Agitur hic non de Regula Monastica S. Patricii, sed de tributo

[d] These notices are taken from the Annals of Tighernach and of Ulster. The date in the former is always the true one, while the latter is at this period a year behind. Most of them are omitted in the Annals of the Four Masters.

tributo exigendo pro Ecclesia Ardmachana, quod dicebatur *Riar Padraicc*"[e]. This tribute seems, from the following passage of Tighernach, to have been established in the year 737:

Dal etir Aed nAllan ocus Caṫal mac Finnguine oc Tirdaglass, Lex Patricii tenuit hiberniam.

"A conference between Aedh Allan and Cathal, son of Finngain, at Tirdaglass; the Lex Patricii held Ireland."

Or, as Keating in his history (in the reign of Aodh Allan) more fully states:

Is fán amso tarla dal eidir riġ Eirionn agus Caṫol mac Fionnġoine ri Muṁon, ag Tirdaġlas ar Urṁuṁoin, mar ar hordaiġeaḋ reaċt agus dliġi, agus cíos Padruic ar Eirinn leo.

"It was about this time that a conference took place between the King of Erin and Cathal, son of Fionngaine, King of Munster, at Tir-da-glas [now Terryglass] in Ormond, at which Law, and Right, and the Rent of Patrick, were ordered over Erin by them."

The words "Lex Patricii" form the closing entry under the year 766 in the Annals of Ulster. The Four Masters, at 778, record "the promulgation of Patrick's Law [forus ċana Patraicc] at Cruachan, by Dubdaleithe, and Tibraide, son of Tadhg." At 810 they relate that "Nuadha, abbot of Armagh, went to Connaught," but they do not state upon what errand; however, the Tripartite Life of St. Patrick mentions his name in connexion with the neighbourhood of Elphin in the following curious passage: "S. Corbmacum verò prædicti Antistites sedulò educarunt in regione de *Crich Enna Artech*[f] in Connacia, *Domnalis* Episcopus de *Aleach mor* (quem locum postea redemerunt

[e] Rer. Hib. SS., vol. ii. p. 239. In his notes, however, upon the passages quoted above, he understands the word *Lex* of the Monastic Rule. Colgan, Trias Th., p. 294 *b*; Lanigan, Eccles. Hist., vol. iii. p. 267. Mac Mahon, Jus Primat. Armac., p. 165.

[f] In the modern county of Roscommon. See below, p. 123.

merunt monachi de *Cluain mucnois*) *Comitius* sive *Connitius* Episcopus de *Cluain seanmoil*, et *Dabonna* Episcopus de *Cluain namanach:* qui quotannis suo discipulo circa festum omnium Sanctorum, dum eos visitaret, consueverunt singuli dare unam vaccam, propter reverentiam præcipuè S. Patris Patricii, qui ipsum eis sustentandum, et educandum commisit. Et ille mos postea apud eorum successores transiit in consuetudinem & debitum, ut singuli nempè quotannis successoribus S. Corbmaci vaccam debeant solvere, donec Nuadatus Abbas Ardmachanus, eos ab hoc onere liberaverit. Sanctus hic Corbmacus à loco (ut apparet) educationis cognomento *Snithine* appellatus est. Terra autem vulgò dicta *Tir-omna-Snithine*, jacet ante Dermagiam de *Cuilchaonna:* molestèque ferunt successores S. Patricii quod illius parochiæ jure sint destituti"[g].

In 822 the Four Masters tell us, "the Lex Patricii was promulgated over Munster by Felim, son of Crimthann [the king], and by Artri, son of Conchabhar, Bishop of Armagh;" and in 824, throughout the three divisions of Connacht by the latter. Previously to this, in 817, "Artri, son of Conchabhar, went to Connaught with the shrine of Patrick." A like journey of his successor is thus recorded by the Annals of Ulster, at 835: "Dermot went to Connaught *cum Lege et vexillis Patricii.*" The abbot of Armagh was probably making a similar tour in 945, when "the full of the [bell called] Finnfadhach of silver was given by the Cinel-Eoghain for the blessing of Patrick and his successor, *i. e.* Joseph."—(*Four Masters.*) By this time it is probable the supremacy of Armagh became generally acknowledged, and the right of the successors of Patrick to levy stipends in all parts of Ireland prescriptively recognised. Henceforward a different term is used, and the abbot is said to make a cuaıpτ, or "circuit"

[g] Pars ii. c. 19, Trias Th., p. 131 *b*.

"circuit" of such and such a district, and to obtain his ꞃıaꞃ or "demand;" as the following passages from the Four Masters will show; 973: "Dubhdalethe, successor of Patrick, made a circuit [cuaıꞃꞇ] of Munster, and obtained his demand [ꞃeıꞃ]." 985: "The removal of the shrine of Patrick, by Maelseachlainn, from Ath-Fhirdiadh [Ardee] to Ath-Sighe [Assy in Meath], in consequence of the rebellion of the son of Cairelan. They afterwards made peace; and Maelseachlainn submitted to the demand of Patrick [ꞃıaꞃ Phaꞇꞇꞃaıcc], *i. e.* the visitation [cuaıꞃꞇ] of Meath, both Church and State, and a banquet for every fort from Maelseachlann himself, besides seven cumhals [*i. e.* twenty-one cows, or an equivalent], and every other demand in full." 992: "Muireagan of Both-domhnaigh, successor of Patrick, went upon his visitation [ꝼoꞃ cuaıꞃꞇ] in Tir-Eoghain; and he conferred the degree of king upon Aedh, son of Domhnall, in the presence of Patrick's congregation; and he afterwards made a great visitation [moꞃchuaıꞃꞇ] of the north of Ireland." 1021: "Amhalgaidh, successor of Patrick, went into Munster for the first time, and made a great visitation [ṁoꞃ ċuaıꞃꞇ] thereof." 1050: "Dubhdalethe, successor of Patrick, made a visitation of the Cinel-Eoghain, and brought 300 cows from them." 1068: "Maelisa, son of Amhalghaidh, successor of Patrick, made a visitation of Munster for the first time; and he obtained a full visitation-tribute [a lán ċuaıꞃꞇ] both in screaballs [silver pennies] and offerings." 1092: "Domhnall, son of Amhalgaidh, successor of Patrick, made a visitation of the Cinel-Eoghain, and obtained his demand [ꞃeıꞃ]." 1094: "Domhnall, successor of Patrick, made a visitation of Munster for the first time, and he obtained his full tribute [lán ċuaıꞃꞇ] of screaballs, besides offerings from the inhabitants." 1106: "Ceallach made a visitation of Munster for the first time, and he obtained a full tribute [lán ċuaıꞃꞇ], namely, seven cows and seven sheep, and half an ounce of silver from every cantred in

in Munster, besides many jewels; and Ceallach conferred the dignity of Noble on this occasion, at the request of the men of Ireland." The same is repeated briefly at the year 1108, with the observation that "he obtained his full demand [oıġreıṗ]." 1110: "Ceallach, successor of Patrick, went on his visitation in Meath for the first time; and he obtained his demand [a reır]." 1116: "Ceallach, successor of Patrick, went upon a visitation of Connaught the second time; and he obtained a full visitation-tribute [lán ċuaırt]." 1120: "Ceallach, successor of Patrick, made a visitation of Munster the second time; and he obtained his full demand [oıġreır], and imparted his blessing." 1126: "A great storm of war throughout Ireland in general, so that Ceallach, successor of Patrick, was obliged to be for one month and a year absent from Armagh, establishing peace among the men of Ireland, and promulgating rules and good customs in every district among the laity and the clergy." 1133: "Muircheartach, successor of Patrick, made a visitation of Tir-Eoghain; and he received his tribute [a rıaruġaḋ] of cows and horses, and imparted his blessing." 1134: "Maelmaedhog Ua Morgair made a visitation of Munster, and he obtained his tribute [a réır]." 1136: "A visitation [cuaırt] of Munster by Maelmaedhog Ua Morgair, successor of Patrick." 1140: "The successor of Patrick [Gelasius] made a visitation of Connaught for the first time, and obtained his full tribute [oıġreır], and their churches were adjusted to his jurisdiction by Toirdhealbhach Ua Conchobhair and the chieftains of Connaught; and the successor of Patrick and his clergy left a blessing on the king and the chieftains of Connaught." 1150: "The successor of Patrick and the clergy of Patrick made a visitation of Tir-Eoghain, and they obtained their full tribute [a láın réır] of cows, *i. e.* a cow from every house of a biatach and freeman, a horse from every chieftain, and twenty cows from the king himself. The visitation of the Cinel-Eoghain

Eoghain was made by the successor of Columcille, Flaithbheartach Ua Brolchain; and he obtained a horse from every chieftain, a cow from every two biatachs, a cow from every three freeholders, and a cow from every four villains, and twenty cows from the king himself; a gold ring of five ounces, his horse, and his battle dress, from Muircheartach, son of Niall Ua Lochlainn, King of Ireland." 1151: "The visitation of Connaught was performed the second time by the successor of Patrick, Gillamacliag, the grandson of Ruaidhri; and he obtained his full tribute [a óighreir]. On this occasion Ua Conchobhair gave the successor of Patrick a ring of gold of twenty ounces. The visitation of the Sil-Cathasagh was made by Flaithbheartach Ua Brolchain, successor of Columcille; and he obtained a horse from every chieftain, a sheep from every hearth; and his horse, battle-dress, and a ring of gold, in which were two ounces, from their lord, namely, Cuuladh Ua Lainn." 1153: "The visitation of Dal-Cairbre and Ui Eathach Uladh was made by Flaithbheartach Ua Brolchain, successor of Columcille; and he received a horse from every chieftain, a sheep from every hearth, a screaball, a horse, and five cows, from the Lord Ua Duinnsleibhe, and an ounce of gold from his wife." 1161: "Another army was led by Muircheartach Ua Lachlainn into Meath, to attend a meeting of the men of Ireland, both laity and clergy, at Ath-na-Dairbhrighe, and he obtained all their hostages. It was on this occasion that the churches of Columcille in Meath and Leinster were freed by the successor of Columcille, Flaithbheartach Ua Brolchain; and their tributes and jurisdiction were given him, for before they were enslaved. The visitation of Osraighe was made by Flaithbheartach; and the tribute due to him was seven score oxen, but he chose, as a substitute for these, 420 ounces of pure silver." 1162: "The visitation of Cinel-Eoghain was made by the successor of Patrick, Gillamacliag [grand-] son of Ruaidhri, the like

 of

of which had not previously occurred." 1172: "A full visitation [lán ċuaiṗt] of the province of Connaught was made for the fourth time by Gillamacliag, successor of Patrick, and Primate of Ireland, to Armagh." 1181: "Tomaltach Ua Conchobbair was consecrated successor of Patrick. He made a visitation of the Cinel Eoghain, received his tribute [a ṗeiṗ] from them, and gave his blessing."

By this time the influence of the English began to be felt in the Irish Church, and changes assimilating its discipline to that in the sister country were made wherever they obtained a footing. Accordingly the metropolitan jurisdiction became better defined, and the whole cathedral system underwent a reform. The intimacy with the see of Rome also became more strict, and rescripts, as disputes or difficulties might arise, were received, defining the powers and duties of the various classes of prelates, so that by degrees the relative authority of primate, metropolitan, and suffragan, became adjusted according to the prevailing system in the Roman Church. Thus, in 1255, a bull of Pope Alexander IV. provided that the Archbishop of Armagh should visit the province of Tuam every five years, and continue twenty-seven days in the visitation, instead of the septennial visitations, in which the continuance was unlimited. This privilege was published in a provincial synod at Drogheda, convened in 1262 by Patrick O'Scanlain, the Primate[h]. In 1461 Primate Bole issued a citation to the Archbishop and suffragans of Tuam to attend him at a visitation in the metropolitan church on a certain day; and in the same year a similar citation to the Archbishop of Cashel and his suffragans, as subject to him and the Church of Armagh by primatial right[i]. This systematic mode of visitation most probably arose out of the desultory circuits anciently made by the Abbots of Armagh, whose

[h] Harris's Ware's Works, vol. i. p. 74.

[i] Harris's Ware's Works, vol. i. p. 44.

whose right to levy contributions was extended in their successors to a cognizance of ecclesiastical discipline. The authority on which that right, in the case of Munster, rested, is referred, in the following passage of the Tripartite Life of St. Patrick, to the earliest period of Christianity in Ireland: "Post proceres, et populos Mumoniæ in Christianæ fidei præceptis instructos et baptizatos, post multas ibi Ecclesias à fundamentis erectas, harumque Antistites et Rectores ordinatos, et institutos, statumque Rei Christianæ benè formatum et firmatum; Magnates et populi decreuerant suam clientelam, et accepta à patre et Apostolo beneficia, alia fixa et canonicâ pensione stato tempore, ipsi, ejusque successoribus soluendâ, recognoscere. Hæc autem pensio vulgò *Cain Phadruic* appellata, continuò soluebatur à tempore Patricii usque ad tempus *Dungalii*, sive *Dungalacii*, filii Foelgassii, de stirpe Faluii Flannii originem trahentis: cujus tempore per culpam *Soergassii Hua Moel-cobhthaich*, huius deuotæ pensionis tot annis continuata solutio primo vel recusata, vel neglecta est"[j]. And yet the authority of the Primate, even as metropolitan, was not in all instances cordially acquiesced in, for Hugh de Tachmon, Bishop of Meath, till 1261, claimed an exemption for himself and his clergy from the Archbishop's visitation, and maintained long and expensive suits with him at the court of Rome, which, however, were eventually ruled in favour of the Archbishop[k]. In like manner the metropolitan jurisdiction of Dublin was challenged by the diocese of Ossory, when Alexander de Bicknor, in 1335, asserted the visitatorial rights of his see, which had not been exercised during a period of forty years. And in 1347 Richard Ledred obtained for Ossory an exemption from metropolitan visitation, which was

[j] Pars iii. cap. 53, Tr. Th. p. 159. See Mac Mahon, Jus Prim. Armac., p. 165.

[k] Ware's Works, vol. i. pp. 68, 143; Regist. Swayne, Transcript, vol. ii. p. 487.

was reversed four years afterwards, and the jurisdiction of the Archbishop of Dublin confirmed. The case was otherwise in the diocese of Ferns, where Geoffry St. John, the Bishop, was forced, in 1256, to appeal to the Pope against the oppressive exactions of the metropolitan in his visitation, and obtained a rescript enforcing the limitations prescribed by the third Lateran Council[l].

But, besides his stated visitatorial powers, the Primate claimed the guardianship, within his province, of the temporalities and spiritualities of vacant sees. As regards the former, it could have been only before the establishment or on the declension of the English power, for the Crown of England, having constituted all the bishops spiritual lords with a voice in Parliament, claimed in return the custody of the temporalities, which, according to the English definition, included "all such things as they had by livery from the king, as castles, manors, lands, tenements, tithes, and such other certainties, whereof the king held himself to be answerable during the vacation"[m]. Hence it is that the escheator accounts in the Exchequer rolls contain the names of many prelates which would otherwise have perished, and it was there Sir James Ware found some of the most valuable materials in compiling his History of the Irish Bishops. Of these one may be noticed, which, as it relates to the diocese of Derry, is pertinent to the present examination. It is an account rendered by Walter de la Haye of the temporalities of the see which accrued to the Crown in the interval between the death of Florence O'Cherballen and the restitution to Henry of Ardagh, his successor[n].

"Idem

[l] Harris's Ware's Works, vol. i. p. 441. See below, p. 16.

[m] Burn, Ecclesiast. Law, vol. i. p. 226. (Lond. 1842.) Cowel's Interpreter, voc. *Temporailties of Bishops.*

[n] Copied by Sir J. Ware from the records in the Chief Remembrancer's Office, and preserved among his MSS. in the British Museum, Cod. Clar. vol. xxxvi. Additional Numbers, 4787, p. 286, *b.*

"Idem Walterus reddidit computum de viii.ƚi xiiij.s̃. vj.đ. de redditibus dominicorum, cottagiorum, firmarum, et aliarum quarundam villatarum manerii de *Dere*[o] in manu domini Regis existentium per mortem Florensii episcopi ejusdam loci a vigilia S. Jacobi apostoli, anno Regis Edwardi xxi° [1293] usque 16 diem Junii anno Regis ejusdem xxiij [1295], sicut continetur in rotulo quem idem Walterus liberavit ad scaccarium antequam liberavit prædicta temporalia fratri Henrico electo ibidem per breve domini Regis.

"Et de vi.ƚi. ix.s̃. v.đ. de redditibus dominicorum, et eciam molendini de *Achduffy*[p] per prædictum tempus.

"Et de xx.ƚi. xvij.s̃. iiij.đ. de redditibus dominicorum forestæ, prati, molendini, et eciam servicii Hibernicorum cum perquisitis curiæ manerii de *Grangia*[q] prædicto tempore.

"Et de l.s̃. vi.đ. de redditibus libere tenencium ejusdem episcopatus per prædictum tempus.

"Et de xl.s̃. de redditibus ville de Balyolochyn in tenemento de *Timelnachard*[r] et ville de Bolyhulwyn in terra de *Duncron*[s] per prædictum tempus.

"Summa est xl.ƚi. xi.s̃. ix.đ."

On the decline of the English power this custody tacitly passed from the Crown into the hands of the metropolitan in such dioceses as were "inter Hibernicos," or, as it was expressed, "without the Pale." The distinction of "inter Hibernicos," and "inter Anglicos," was, however, one which was not at first recognised by the English, for in 1285 the Primate, having seized the temporalities of Dromore during the vacancy of the see, was prosecuted in the King's Bench, and

[o] See the note *Derensis*, at p. 63.

[p] Now *Aghadowey*. See pp. 74, 80.

[q] Now *Grangemore*, in Dunbo. See p. 86.

[r] Now *Tamlaghtard*. See pp. 77, 84.

[s] Now *Duncrun*, in the parish of Magilligan. See pp. 77, 84.

and fined the sum of twenty marks[t]. And that the subject had undergone legal examination is further shown by the following extract from a petition presented, in 1290, to Edward I., by Nicholas MacMolissa, Archbishop of Armagh: "Nicholas Archiepiscopus Ardmachanus ostendit domino Regi quod Justiciarii de Banco Dublin adjudicaverunt dominoRegi per breve de quo warranto temporalia quinque Episcopatuum, viz., *Derensis*, *Drummorensis*, *Clocharensis*, *Rabotensis*, et *Triburnensis*, in suis vacacionibus, quæ temporalia idem Archiepiscopus et predecessores sui in eorum vacacionibus semper pacifice capere consueverunt. Propter quod status ecclesie sue non tam in facultatibus sed etiam in suis libertatibus ad presens dehonestatur. Unde supplicat domino Regi remedium super hoc, vel quod in recompensacionem earundem libertatum velit predictam ecclesiam respicere de terris vel redditibus in Hibernia, &c. Alias responsum fuit eidem in parliamento Westmonasterii quod Rex recuperavit per judicium custodiam Episcopatuum vacancium in Hibernia tenendam sicut Episcopatuum in Anglia"[u]. But within a century and a half circumstances were altered, for this very see of Dromore came to be dealt with as "inter Hibernicos," or, in other words, where English law was set at nought, and the Primate styled himself "custos spiritualitatis et spiritualis jurisdictionis ac temporalitatis episcopatus Dromorensis," exercising, it would seem, these plenary rights, not only in the collation to vacant benefices but in the enjoyment of the episcopal revenue[v]. In Down and Connor the English authority was to a certain extent acknowledged, and the Archbishops of Armagh professed themselves to be guardians of the spiritualities and spiritual jurisdiction only of these dioceses[w]. In Derry, as the present Visitation will

[t] Harris's Ware's Works, vol. i. p. 69.

[u] Documents illustrative of English History, &c., by H. Cole, p. 57. (Lond. 1844.)

[v] Regist. Prene, fols. 28, 41.

will show, it was otherwise. In Raphoe also the Primate exercised the two-fold custody. Of this there was a notable instance in 1442, in the case of Archbishop Prene, who pronounced the sentence of suspension, excommunication, and interdict, against the Dean and Chapter of Raphoe, and declared Nunerus al' Naghton O'Donnell, chief of his nation, a heretic, because they had usurped, seized, and detained the fruits and profits of the bishopric then vacant; styling himself "Custos spiritualitatis et spiritualis jurisdictionis ac temporalitatis episcopatus Rapotensis," and appointing Odo M^cCathmaill, canon of Derry, his commissary and subcustos, decreeing also that the "figura beatæ crucis ecclesiæ cathedralis Rathpotensis" should remain in his church of Armagh so long as they persisted in said schism, and that the secular arm should be resorted to in the person of Henry, the eldest son of O'Neill[x]. The like guardianship was exercised by Primate Bole during a vacancy of Kilmore in 1464.

But the guardianship of the spiritualities was a privilege more in accordance with the episcopal office, although even in this there was not a uniformity of practice. By the Canon Law the spiritualities devolve, during vacancy, upon the Dean and Chapter, as is inferred from such passages as "Clerici ipsi sede vacante cum consilio (si oportuerit) vicinorum episcoporum"[y], and where it is otherwise, prescription is the authority, as in the case of England and Ireland. In the Gallican Church also, according to Van Espen, it was customary for

[w] Regist. Sweteman, fols. 9, 15, 41; Reg. Fleming, fol. 63; Prene, fols. 27, 42, 44.

[x] Reg. Prene, fol. 33, p. 49; Transcr. pp. 149–154; Harris's Ware, vol. i. p. 273. At this time Donald was dean of Raphoe, Laurence archdeacon, Laurence canon, Eugene O'Fergil rector of Cillmacrenan, and Bernard O'Fergil vicar of the same. —(Reg. Prene, fol. 40.)

[y] Decretal Gregor, lib. i. tit. 33, c. 14; lib. v. tit. 7, cap. 9; Corpus Jur. Canon, cols. 489, 1673. (Venet. 1604.) Godolphin, Repert. Canon. pp. 39–42. (Lond. 1680.) Ayliffe, Parergon, p. 125. (Lond. 1726.)

for the metropolitan to exercise the functions of the deceased bishop, or delegate them to a neighbouring prelate[z]. This was in conformity to the canon of the Council of Riez, held in 439, which enacted: "Ut de cetero observaretur, ne quis ad eam ecclesiam quæ episcopum perdidisset nisi vicinæ ecclesiæ Episcopus, exequiorum tempore accederet; qui (visitatoris vice) tamen statim ecclesiæ ipsius curam districtissime gereret"[a]. The "jus devolutionis," whereby the metropolitan had the right to exercise the spiritualities during the absence or neglect of the suffragan, bore some resemblance to this guardianship, save that it was established by a decree of the third Lateran Council, while the latter rested on the authority of prescription.

The Provincial Constitutions of Primate Colton are to be found at the commencement of the third book of Swayne's Registry[b]. Two folios are torn away, and the title is supplied by a later hand, "Synodus Provincialis a Johanne Colton archiepiscopo Ardmach habita." The earlier decrees appear to be the affirmation of certain regulations enacted by the two prelates immediately preceding, as they are introduced with the expressions "Ad instar Ricardi," "Ad instar Milonis." The following selection from these Constitutions, which is as much as present space admits, will enable the reader to form an estimate of the whole collection. "Ad instar Milonis, Quod nullus subditus provinciæ nostræ, clericus vel laycus, teneat mulieres aut concubinas sub nomine Cayf alias Choghir[c] pro concubinatu earundem obtinendo. Si quis autem contrario fecerit sit auctoritate præsentis Concilii ipso facto excommunicatus, et quod solvat duplum fabricæ ecclesiæ cui subest. Declaramus insuper, quod si ipsi mulieri aut alii ea occasione aut mente aliquid detur vel promittatur directe vel indirecte, quod dans

[z] De Capitulo, P. i. tit. 9.

[a] Can. 6. Mansi, Concil. vol. v. col. 1193.

[b] From fol. 3 *a* to fol. 7 *b*, or from p. 555 to p. 575 of the transcript.

dans et ipsam tenens et recipiens incidit in statutum, scilicet, in sententiam excommunicationis majoris[d].

"Item, ad instar Milonis, auctoritate præsentis Concilii statuimus et ordinamus, sub pœna inobedientiæ et excommunicationis, quod unusquisque Episcopus suffraganeorum nostrorum pro pace reformanda, tenenda, et conservanda inter Anglicos et Hibernicos provinciæ nostræ Ardmachanæ secundum possibilitatem suum laboret, et pacem inter eosdem prædicet, et ad pacem tenendam omnes subditos suos et singulos per omnes censuras ecclesiasticas compellat. Si quis autem seminator discordiæ inter prædictos Anglicos et Hibernicos ut prædicitur fuerit, quod absit, non solum a pontificalibus sit suspensus, sed ipse quisque fuerit excommunicetur ipso facto.

"Contra illicitam et perversam vulgarem opinionem quod cruor leporis in festo Parasceves medicina excellens valet contra morbos, exhibemus sub pœna excommunicationis majoris ne quis, cujuscunque conditionis existat, opus venaticum ad quamcunque feram bestiam, et ad leporem præcipue, illa sacrata die Parasceves exerceat quoquomodo[e].

"Quia

[c] The word *Cayf* is the Irish caem, 'pulchra.' *Choghir* is from cogar, 'a whisper;' hence bean-ċogair, 'mulier susurri,' came to denote 'meretrix.' Cogar is still used as a term of endearment, but leanán and céile in the sense of 'concubina.'

[d] The synod of Drogheda, at which, according to the Four Masters, the bishops of Ireland, the successor of Patrick, and the Cardinal John Paparo, with 300 ecclesiastics, were present, in 1152, enacted a rule "to put away concubines and lemans from men."

[e] The following amusing narrative will serve as a commentary upon this canon: "*Rem referam*, quam ipse oculis meis vidi, dum enim circa annum 14 meæ ætatis, D. Florentii Bruodini Dñi de Moynæo, mei Patrui, in domo fuissem; et nobilium nostrarum partium juvenum more, 1. Maii in aurora (illa die specialiter in lacte et butyro sagæ solent nocere, séque transformare) cum primogenito præfati Domini, (postea Franciscanus fuit, Bonaventura Bruodinus dictus, sed brevi, absoluto studio, consummatus, Compluti in Hispania, non sine sanctitatis fama, anno 1643,

"Quia per quendam ludum illicitum vocatum ludum Galbarey[f], in crastino sanctæ Paschæ et feria tertia sequente hucusque communiter usitatum, peccata mortalia et verbera etiam et homicidia pluries committuntur, ... sub pœna excommunicationis majoris prohibemus ne quis vel quæ illum ludum, reprobandum merito, ullo tempore in futurum, et præcipue dictis duobus diebus, vel aliquo die ipsius hebdomadæ sanctæ, exerceat.

"Item quod festum almifici Confessoris nostri et totius Hiberniæ Patroni a cunctis Christi fidelibus nostræ provinciæ ut Festum festivum perpetuis temporibus observetur, ab omni servili opere in eo abstineatur, et quod more duplicis festi majoris in ecclesiis celebretur, etc.

"Item quod festum sanctæ Brigidæ virginis sub more duplicis festi annuatim per totam provinciam celebretur, &c.

"Item quod festum sancti Columbæ confessoris et abbatis sub festi more novem lectionibus singulis annis in ecclesiis provinciæ nostræ celebretur[g].

"Item

explevit tempora multa) assumptis canibus venatis sagam (sic apud nos illâ die lepus vocatur) investigarem, illis in locis, in quibus vaccæ pascebantur; ecce repentè a famulis videtur lepus unius vaccæ ubera sugens, qui audito clamore, fugæ se commisit: insequuntur canes, aliàs optimi, sed non assequuntur, antequam ad vicinum se retraxisset pagum (urgebat enim illum multitudo canum, quâ illi omnis alia via aufugiendi præcludebatur) ubi videns periculum, intravit quandam domunculam per fenestrellam, ex qua tam citò se extricare non poterat, quin ab uno ex canibus in clunibus morderetur taliter, quòd pars pellis simul cum cauda, in canis ore remaneret; superveniunt famuli, et canum circa domunculam latratus considerantes, pellisque leporinæ particulam videntes, vi aperiunt ostium: ubi sordidam unam solam deprehenderunt vetulam, natione Scotam, quam vel invitam examinarunt; vulneratamque non leviter (prout nobis dixerunt) retrò deprehenderunt, et ad veritatem de sua in leporem transformatione dicendam compulerunt." Ant. Bruodinus, Corolla Œcodomiæ Minoriticæ, p. 73 (Pragæ, 1664.)

[f] The English game of goal or hurling.

[g] St. Patrick's festival is the 17th of March; St. Bridget's the 1st of February; and St. Columba's the 9th of June.

"Item eodem modo statuimus de festis sanctorum Feghini et Ronani quoad nostram diocesem Ardmachanam"[h].

Finally, every bishop in the province was to provide himself, under a penalty of 100 shillings, with a copy of these Constitutions.

It remains now to describe the original record from which the following Visitation has been printed. It is a vellum roll, consisting of four membranes, having a schedule attached at the end. The length of the roll is six feet two inches and a half, and the breadth thirteen inches. It contains 267 lines, each line ten inches and a half long, and is only written upon one side. The schedule is nineteen inches and a half long, and seven inches and three-fourths wide, containing ninety-three lines. It is written partly in dorso, and is marked "Rentale dioĉ Dereñ." The roll itself is endorsed by a modern hand: "No. 3, 1397. Acts of Abp. J. Colton, in his Visitation of the Diocese of Derry, as Guardian of the Spiritualitys, the See being vacant. With a Rental of y^e Bp of Derry's Lands at that time." The writing is in the usual style of the day, and is still perfectly fresh and legible, except at the beginning, where a few words in two or three places have been defaced by stains and friction. Its text has been faithfully represented in the following pages, even as regards the grammatical inaccuracies which the careful reader will not fail to observe. It generally uses the letter *e* instead of the diphthong *æ*, for which reason the former has been adopted throughout this work. For the punctuation

[h] St. Fechin of Fore was commemorated on the 20th of January.—(Colgan, Act. SS. p. 130.) From him Termonfeckin, near Drogheda, derived its name. St. Ronan, son of Berach, was the patron saint of Drum-Inesclann, now Dromiskin, in the county of Louth. His festival was the 18th of November. Both these saints died of the Buidhe Connaill in 664. The Archbishops of Armagh had manorial residences, and spent much of their time formerly in these two places.

punctuation the Editor is entirely responsible, there being none in the exemplar, as indeed there is not in legal instruments of that, or even a later date. This roll is preserved in the Record Room of the See of Armagh, to which access can only be had by a written order from the Lord Primate. In the Registry Office, however, there is a very good transcript, of thirty-six pages folio, written in the fine bold hand in which the fair copies of Swayne's, Prene's, and Cromer's registers are made. Some inaccuracies and omissions which occur in it are corrected in the present work.

For the permission to publish this interesting record, as well as for the means which were afforded him of consulting the original, the Editor is bound to return his most grateful acknowledgments to His Grace the Lord Primate. In the compilation of the notes he is under many obligations to Professor O'Donovan and Mr. Curry, to the former of whom, through the kindness of Mr. George Smith, he is indebted for a privilege not yet extended to the public, namely, the acquaintance with his translation of the early part of the Annals of the Four Masters, a work which there is good reason to predict will presently become the text book of every diligent labourer in Irish history, as well as his safest guide in the misty region of antiquarian research.

VISITATIO METROPOLITICA

DIOCESIS DERENSIS.

In **Dei nomine Amen.** Per presens publicum Inst[rumentum cunctis appareat quod] acta sunt hec que sequuntur per reverendissimum in Christo Patrem et Dominum dominum Iohannem[a], Dei gratia[b] Archiepiscopum Armachanum, Hiber[nie Primatem, custodem spirituali]tatis et spiritualis jurisdictionis ac temporalitatis episcopatus Derensis, ipso episcopatu vacante seu pastoris solacio destituto[c], se [asserentem, *atque omnimodam jurisdictionem episcopalem spiritualem*][d] et etiam temporalem actualiter

[a] *Iohannem.*—John Colton was archbishop of Armagh from 1382 till 1404. See the account of him in the Introduction.

[b] *Dei gratia.*—This was the most ancient style of bishops, and continued to be used till the Reformation, in documents which were addressed to, or made mention of, them: but when the instrument proceeded from the prelate, then it ran in the form *Permissione divina.* Of this distinction there are examples in the present record. For fuller information the reader is referred to the Appendix.

[c] *Destituto.*—The see of Derry was vacant at this date by resignation, not decease, John Dongan, the last bishop, having been translated to Down in 1395.

[d] *Spiritualem.*—The portions of the text

tualiter exercentem, locis et temporibus infra signatis, anno ab Incarnatione Domini secundum cursum et computationem ecclesiarum Anglicanarum et Hibernicarum Mcccxcvii., Indictione[e] vi., pontificatus sanctissimi in Christo Patris et Domini nostri domini Bonifacii

within brackets are not at present legible in the original, but are supplied from the transcript in the Registry Office; except what are printed in italics, which were obliterated when the transcript was made, and are here inserted on conjecture.

[e] *Indictione vi.*—An Indiction is the place which any year holds in a cycle of fifteen years beginning at 312 (the supposed commencement of the system), and circulating onwards. But as 312 wants 3 to make it a multiple of 15, the Christian era is reckoned as falling on the fourth Indiction in a retrograde calculation. Hence 3 must be added to any given year of our Lord to make the number a measure of the Indictions. When this, therefore, is done, and the sum is divided by 15, if there be no remainder the Indiction is 15, or if there be, it will be the required number. Or, the Indiction may be found by subtracting from the given number all the 300's it contains, and from the remainder all its 15's, to the remainder of this adding 3 for the number sought.

According to these rules, and the "Table Chronologique" (p. 28), which is prefixed to "L'Art de Verifier les Dates," and thence transferred to Sir H. Nicholas' Chronology of History (p. 64), the year 1397 answers to the *fifth* Indiction. But it is to be remembered that there were four kinds of Indictions, beginning at different periods of the year, and that while the Roman began on the 25th of December or 1st of January, the Cæsarean, which was most generally used in England, dated from the 24th of September, thus anticipating the other by three months; so that this Visitation, which was held in October, was in the 5th of the Roman, but the 6th of the Anglican computation.

In reference to the joint use of these chronological measures, the accurate Mr. Hardy observes: "It is fully admitted that at the commencement of the eighth century the year of the Indiction was commonly and customarily joined to the year of the Lord's Incarnation." To which he adds: "This manner of dating in charters is frequently very embarrassing, and in many instances has been proved to be even inaccurate; but it is now generally acknowledged by the learned that a charter may still be authentic notwithstanding such defect."—(Rotuli Chart., Introd., p. xxxii.) See also L'Art de Verifier, &c., vol. i. pp. xiv. xv. (Par. 1783); De Vaines Diction. Raison. de Diplomatique, vol. i.

facii[f] Divina providentia Pape Noni anno octavo, die vero octava mensis Octobris.

Idem venerabilis Pater, de quadam villa Termon[g] vulgariter nuncupata diocesis Ardmach versus Derensem diocesem proficiscens, quosdam montes de Glewgavyn[h] vulgariter nuncupatos cum comitiva sua

pp. 322–326, vol. ii. p. 26 (Par. 1774); and Sir H. Nicholas' Chronol. of Hist., pp. 6–8 (2nd Ed.)

[f] *Bonifacii.*—Peter Thomacelli, a Neapolitan. Pope from November 9, 1389, to October 1, 1404.

[g] *Termon.*—The parish of Termonmaguirk, situate in the county of Tyrone, and barony of Omagh, is the extreme parish of the diocese of Armagh on the north-west. The archbishops have, from a very remote period, been seised of an extensive manor here, the hereditary tenants of which have given to the parish its present name. "Dermicius M[c]gork habet cartam super terras de Athrych, Ineske, Molynmor et Molynbeg in dominico de *Termonconyn.*"—A. D. circ. 1405. (Reg. Flem. fol. 39.) In the Inquisition sped at Dungannon in 1609, it was found that the Archbishop enjoyed a yearly rent of 34[s]. 4[d]., and ten meathers of butter, together with fines for bloodshed, out of the corbe land of Termonmaguyrke, alias Termonconnyn, containing sixteen balliboes, in the barony of Omaigh. (Ul. Inq. App. ii.) Another Inquisition, Dungannon, 1633, finds the territory of Termon Mac Gwyrck al' Termonconnyn consisting of eighteen balliboes, subdivided into sixty-five parcells or subdenominations (the names of all which are recited) to be held under the see of Armagh. (Ul. Inq. Tyrone, No. 40, Car. I.) Some of them are also mentioned in the Patent of the see-possessions granted by James I. (Rot. Pat. p. 274 *b.*) The manor of Tonnen still comprises the "Eighteen Towns," as they are called, of which the Archbishop is lord. The cemetery and remains of the old church are in the townland Carrickmore at the little hamlet of Termon Rock.—Ord. Surv., sheet 36.

[h] *Glewgavyn.*—This mountain is now called Mullaghcarn, and at its summit, which is 1778 feet above the level of the sea, the parishes of Cappagh and Lower Bodoney meet. The progress of the Archbishop was in a north-westerly direction, and a line drawn on the Ordnance Map from Termon Rock, which is at the east edge of sheet 36, to the old church of Cappagh, which is marked at the west side of sheet 26, almost passes through a townland of Cappagh that is situated on the southern face of the mountain, and preserves the name given in the record. Ᵹleann ᵹaṁan signifies 'the Glen of the

sua pertransiens, venit ad quendam campum prope quandam ecclesiam vocatam Keppagh[i], Derensis diocesis ut dicebatur, et ibi recreationem sumens cum suis, quendam ipsius ecclesie vicarium et eo herenacum[k], per eundem dominum Primatem de herenacia ejusdem

calf,' and the latter word makes ꞅaṁna in the genitive, so that the more grammatical form would be ꞅleann ꞅaṁna, which is precisely the name borne in the form *Glengawna*. It is in the very middle of the sheet, for the figure 26 on the Index Map covers part of it. At the east side it rises to the elevation of 1710 feet, and extends on that map from the last letter in the name "Half-way Bush" eastwards to where the little stream which runs towards it takes its rise. In the Ulster Inquisitions the mountain is called *Tullanagawnagh*.—Tyrone, No. 1; App. No. xi.

[i] *Keppagh*.—The parish of Cappagh adjoins Termonmaguirk on the north-west. The cemetery and site of the old church are in the townland Dunmullan.—O. S. 26. The modern parish church is to the south in Mountjoy Forest.—O. S. 35. The name in Irish is Ceapaċ, which signifies 'a plot of land laid out for tillage.' For example: Dronꞅ do na manċaiḃ do ċur do roṁair ceapċa ina ꞅcuirride an beaꞅan ril do bí aca. "Some of the monks were sent to dig the *ceapach*, in which the small quantity of seed they had might be sown."—(Vit. S. Coemgeni, MS. T. C. D., H. 4. 4.) It is still a living word in Connaught. As a townland name it occurs, simply or in composition, in many counties of Ireland, especially in the King's County, Clare, and Kerry.

[k] *Herenacum*.—Airċinneaċ, the Irish form of the word, is derived, according to Colgan, from ar 'super,' and cionn 'caput,' or, according to others, from ard-ceann, or ard-cinn, 'a chief head,' and denotes, as an ecclesiastical term, "the hereditary warden of a church." It occurs in the Annals of the Four Masters for the first time at the year 601. It is found again at 788; but the Annals of Ulster in the parallel passage (Ann. 792) have *Princeps* in its stead: and it is probable that the compilers of the ancient Irish Canons published by D'Achery had this word in view when they employed the expression *Excelsus Princeps* to denote a monastic superior. Cormac, in his Glossary, makes it synonymous with the Greek *ἀρχὸς*, and Latin *excelsus*. In a passage of the Leabhar Breac, also cited by Professor O'Donovan, Satan is styled the "*Airchinnech* of hell, and prince of death."—(Annals, A. D. 1179.) Of the nature of the office Colgan gives the following account: "*Airchinneach* vel forte *Airchidne-*

dem ecclesie pretextu custodie episcopatus Derensis ut ipse idem vicarius asseruit antea incartatum, ad se vocavit, et petiit ab eo ne

ach significet personam quamdam in aliqua potestate, vel præfectura supra omnes alios, qui certos quosdam agros & prædia ad Ecclesias olim (ut videtur) spectantia, possidebant, constitutam, & quasi principatum inter tales tenentem; subjectam tamen Episcopo modo subsimili, quo Comhorbanus, juxta jam dicta, cum hoc inter alia discrimine, quod Comhorbani non dicebantur, nisi qui præerant districtui spectanti olim ad Monasterium aliquod celebre & vetustum, vel saltem sedem Episcopalem; *Archennachi* verò vocabantur quicunque principatum inter alios modo dicto tenebant in agris et prædiis cujuscumque Ecclesiæ, siue fuerit monasterium siue non; & à tempore immemorabili erant meri laici: quin & dubitatur an ab initio ipsorum dignitas vel facultas annexa fuerit statui Clericali vel monastico."—(Trias Thaum., p. 631.) The jury of the inquisition of Dungannon, in 1609, give a like explanation, but in a fuller form: "And further, they say uppon their oathes, that in all places of the said countie of Tyrone, where the tiethes are divided betwixt the parson, viccar, and herenagh, they are to beare the chardge of repairinge and maynteyninge the proper parishe church equallie between themselves. And the said jurors doe uppon their oathes, finde and present, that the erenagh land was att first given by the temporall lords immediatlie to the first founders of the churches; and that those founders did give the same to severall septs, for payinge rents and other dueties to the bushopps and for repairinge and mayntenyninge their parishe church, wherein they often tymes did beare a third parte, and some tymes twoe third parts of the chardge, and for keepinge of hospitalitie; and that these septs or erenaghs have, tyme out of mynde, inherited the said lands accordinge to the Irish custome of tanistrie, and that neither the said lord archbushopp nor any other bushopp, nor their predecessors, could att any tyme heretofore, or nowe can, remove the said herenaghs out of the said lands: and further, they say, that termonland had the same beginninge as herenagh land, onelye they differ in that the termonland had often tymes more privileges, as sanctuarie and the like, which was not allowed to many of the herenaghes; againe the chief tenaunt of the termon land was called a corbe, but in comon speeche he is called by his sirname, but the chief tennant of the herenagh is alwaies knowne and called an herenagh, and that the corbe, in many places, hath under him one or more herenaghes to whome he giveth a portion of land free, or for rent or customes, and other liberties as he thought fitt."—(Ul. Inquis., App. ii.) See also Davis' Letter

ne ille locus in quo ipse Primas tunc sedit fuerat in diocese Derensi situs : quo quidem vicario respondente quod sic, idem dominus Primas, vocatis ad se testibus infrascriptis et aliis quamplurimis, in presentia mei Notarii et testium eorundem, protestabatur palam et publice quod cum custodia spiritualitatis omnium episcopatuum provincie Ardmachane vacantium seu pastorum solaciis destitutorum inter Anglicos existentium, ac custodia spiritualitatis et temporalitatis omnium episcopatuum inter Hibernicos existentium[l], ipsis episcopatibus vacantibus, et precipue custodia episcopatus Derensis nunc vacantis, seu saltem pastoris solacio destituti, ad ipsum dominum Archiepiscopum et Primatem ad suam ecclesiam Ardmachanam de antiquissima consuetudine approbata, prescripta, legitime et a tempore cujus contrarii memoria hominum non existit inviolabiliter observata, pertineat in presenti, prout ad predecessores suos Archiepiscopos Ardmachanos Hibernieque Primates, et ad ecclesiam metropoliticam Ardmachanam, et maxime ad bone memorie dominum Milonem[m] dudum Archiepiscopum Ardmachanum Hibernie Primatem, suum immediatum et ultimum predecessorem, pro temporibus vacationum

to the Earl of Salisbury (Collectan. de Reb. Hib., vol. i. p. 162); Ussher of Corbes, &c. (Works, vol. xi. p. 429; Collectan. de Reb. Hib. i. p. 188); Ware's Works (vol. ii. p. 233–236); Spelman's Glossary (sub voc. *Corba*); O'Conor, Rer. Hib. SS. (vol. iv. p. 36).

[l] *Inter Hibernicos existentium.*—Subsequently to the English invasion, that part of Ireland where the new settlers obtained a footing and influence was denominated "inter Anglicos," while those parts where the Irish still retained the ascendency was called "inter Hibernicos;" and hence it was that in ecclesiastical records the Lowth, or Upper, portion of the diocese of Armagh was known by the former designation, and the Tyrone, or Lower, by the latter. This distinction assumed, in the fifteenth century, the forms of "within" and "without the English Pale." The usage concerning the custody of vacant sees has been already treated of in the Introduction.

[m] *Milonem.*—This was Milo Sweteman, who filled the see from 1361 to 1380.

vacationum eorundem episcopatuum, pertinuit—Ipse inquam Iohannes Archiepiscopus et Primas predictus protestabatur ut supra, et palam asseruit, quod ob hanc causam principaliter et precipue ad diocesem Derensem ea vice declinavit et venit ut omnimodam jurisdictionem episcopalem, spiritualem et etiam temporalem, voluntariam et etiam contensiosam, in dicta diocese Derensi, tanquam prout erat sicut asseruit custos episcopatus ejusdem ipso vacante, nomine et jure sue ecclesie Ardmachane ut supra, actualiter exerceret, possideret, et ipsa custodia pro tempore vacationis episcopatus ejusdem gauderet. Qua quidem protestatione sic emissa idem dominus Archiepiscopus et Primas requisivit me Notarium infrascriptum ut super protestatione predicta, et super omnibus et singulis que circa exercitium jurisdictionis episcopalis in diocese Derensi predicta ratione custodie antedicte per eum fieri contingeret, publicum conficerem instrumentum seu publica instrumenta. Deinde idem dominus Archiepiscopus mandavit prefato vicario et herenaco de Keppagh[n] ut pro eo quod villa de Keppagh non fuerat sufficienter edificata ad recipiendum seu inhospitandum dictum dominum Primatem et suam comitivam cum evectionibus eorundem, et ideo dictus dominus Primas, villa illa dimissa,

[n] *Herenaco de Keppagh.*—The herenagh lands of Cappagh are stated in the Patent of the see of Derry to consist of four balliboes and two sessioghs, to wit: Tewnamore, Golan, Kangarrowe, Sessioghtemple, and Dunbrin.—(Rot. Pat. 13 Jac. i., p. 279 *b.*) "The parish of Cappagh contayninge four ballibetaghes, wherein is both a parson and a viccar presentative, whoe pay the said lord bushopp of Derry twelve pence a peece proxies, and that thone third parte of the tiethes are paid to the parson, an other thirde parte to the viccar, and an other third parte to the herenagh, out of which he paieth yerely to the lord bushopp of Derry for the tyme beinge, yerely, six shillings eight pence per an. and that the chardge of repairinge and mainteyninge the parish churche is to be borne equallie by the said parson, viccar, and herenagh, and that there is alsoe belonginge to the said viccar, one house and garden, and twoe acres of gleabe."—(Inq. Dungan. 1609.)

dimissa, ad ecclesiam de Ardstraha, ejusdem Derensis diocesis, eadem nocte ire disposuit prout initur, dictus vicarius et herenacus carnes bovinas pro coquina dicti Archiepiscopi et Primatis pro illa nocte futura ad villam de Ardstraha, communibus expensis incolarum ecclesie et ville predictarum de Keppagh, ad Ardstraha adduci faceret, prout incole ecclesie ipsius et aliarum ecclesiarum dicte diocesis ad usum et procurationem Episcoporum Derensium per diocesem suam transeuntium, ut idem Arc[hiepisco] facere consueverunt, et prescripta consuetudine tenebantur. Qui quidem vicarius et herenacus, mandato dicti domini Primatis obtemperans, ad prefatam ecclesiam de Keppagh rediens, cito post ipsum dominum Archiepiscopum sequebatur, et unum martum[o] pinguem ad opus et cenam

[o] *Martum.*—This word is quite legible in the original, but is omitted by the transcriber of the copy in the Registry, because it was unintelligible to him. It is a Latin form of the Irish word mαρτ 'a beef.' Thus we find it in the Book of Rights, a very ancient authority, where it frequently occurs, and, at pp. 118, 120, 122, is used in relation to districts of this very diocese. One of the O'Neills was called *Turlough-na-Mart*, or 'Turlough of the Beeves.'—(iv. Mast., A. D. 1194.) There was also a Murrough-na-Mart O'Flaherty.—(Ibid. 1588.) The word is still in common use in Ireland, and mαιρτ-ḟeoιl is employed to denote the flesh. We find it also in English documents, as in an "Indenture between the King's Deputy and Fergonanim O'Karoll, chief captain of the country of Ely O'Karoll, whereby it is agreed that all who shall be captains of the said country shall pay to the King 12[d] out of every carucate of land therein; that each of them, when he shall be nominated captain, shall pay to the King 120 *marts* for such nomination. That the said Fergonanim shall deliver to the King, his justice or deputy, before the next feast of the apostles Philip and James, 120 good cows or marts."—(Pat. 30 Hen. viii., p. 14 *b.*) In 1577 certain "fleschors" of Glasgow were fined "for contravenyng of y[e] statutes anent ye flesche, and that for the secund falt, in cowponyng of y[e] *martis* vndir the oxtaris."—(Burgh Rec. of Glasgow, p. 87.) The word is also to be met with in the Acts of Parliament of Scotland, temp. David ii., A. D. 1369; temp. Jac. iv., A. D. 1489; and in the Aberdeen Rental, A. D. 1511.—(Regist. Aberd., vol. i. p. 361.) Dr. Jamieson, who defines *Mart* "A cow or ox which is fat-

cenam dicti domini Archiepiscopi et comitive sue secum [duxit, et mi]nistris dicti domini Archiepiscopi illum deliberavit[p].

Tandem vero idem dominus Archiepiscopus cum sua comitiva ad villam de Ardstraha[q] adveniens, vocatis [*coram eo*] vicario et herenacis

tened, killed, and salted for winter provision," adduces, among others, the following curious example of its use: "As for the fed *Martis* of this warlde, the Lord in his righteous judgment, hes appoynted them for Slaughter."—(From Bruce's Eleven Sermons, 1591.—Etymol. Dict. of the Scottish Lang., vol. ii. sub voc.) The same author subsequently observes: "As the word occurs in no other dialect of the Celtic except the Irish, and even in it limited to the sense of Beef, I am convinced that it is not to be regarded as an original Gaelic word, but that it has been borrowed as a denomination for a cow appropriated for family use."—(Supplem. to Etym. Dict., vol. ii.) Skinner supposes it to be a contraction of *market*, and cites: "The fleshours sall serve the burgessis all the time of the slauchter of *Mairts*, that is, fra Michaelmes to Zule."—(Etymol. Ling. Anglican.) From Brande we learn that the word still prevails in the north of England: "Two or more of the poorer sort of rustic families still join to purchase a cow for slaughter at this time, [Martinmas, 11 Nov.] called alway in Northumberland a *mart*."—(Popular Antiqq., vol. i. p. 219, and Sir H. Ellis' notes, pp. 220–1.) Du Cange gives it in his Glossary, but only in the sense of market, citing the Acts of Scotland, where it is used for a beef; but *mart* contracted from *market* has no connexion with *mart* a beef, the former being derived from *mercatus*, and the latter from a common root with *mors*, *mortis*, and its derivatives.

[p] *Deliberavit.*—The rent which the herenachs paid annually to the bishop of Derry was fixed from time immemorial to a very small sum, and was the same in the seventeenth century that it was in the fourteenth: but there was no prescribed limit to his right of demanding supplies, both in kind and service. This was expressed to the bishop of Derry by Dermot O'Cane, one of the Corbes of his diocese, in the following words: "Non debet dominus mutare censum antiquum, sed si careat rebus necessariis, vaccis pinguibus, &c., debet ad nos mittere, et nos debemus illi subministrare. Nam quæcunque nos habemus domini sunt, et nos etiam ipsi illius sumus."—(Ussher of Corbes, &c., Works, vol. xi. p. 428; Vallancey, Collectan., vol. i. p. 187.)

[q] *Ardstraha.*—Ard-sraṫa, 'the height of the srath' or 'bank,' now Ardstraw, a large parish in the county of Tyrone, barony of Strabane. The founder of the church was St. Eoghan or Eugenius, a bishop who flourished about the middle

enacis ville predicte, eis mandavit ut de necessariis hominum et equorum, necnon de sufficienti vigilia pro corpore, bonis, et rebus ipsius

of the sixth century, and whose festival was observed on the 23rd of August.—(Colgan, Trias Thaum., pp. 182, n., 189; 391 *a*; 633 *a*; Act. SS., p. 305 *a*, 3; 406, 3.) The abbots of this church were occasionally of the episcopal order, and one of them is styled by the Four Masters Coṁarba epscoip Eoġain Arda-sraṫa, 'successor of bishop Eoghan of Ard-sratha.' The parish was the principal seat of a tribe called the Ui-Fiachrach-Arda-sratha, who gave the territorial name to it and the neighbouring district, and of which the family of the Ua-Criochain were chiefs prior to the English invasion. Archbishop Ussher relates, from the registry of Clogher, that this church, with others of Opheathrach [Ui Fiaċraċ], was wrested from the see of Clogher, and annexed by German OChearbalan to his see of Derry.—(Antiqq., c. xvii., Works, vol. vi. p. 417.) This took place about the year 1266.

The family of Ua Forannain were the herenachs of this church in the tenth, eleventh, and twelfth centuries; and it would seem that it retained its importance at the last of these dates, for the Four Masters record, at the year 1179, the death of Gilladowny OForannan, erenagh of Ardstraw; and Mulmurry Mac Gillacolum, seachnab [prior] of it. See also A. D. 949, 1127.

As a consequence of its ecclesiastical importance, the termon land of the church was very extensive, containing sixteen balliboes, whereas the average of other churches was only four. Their names, as recited in the charter of the see, were: Listrykillin [*now* Killen]; Cooleraglasse; Kilshroghlo [Kilstrule]; Lislaffertie; Carnekernan [Carnakenny]; Praluske [Brocklis]; Crossegoala; Burrinacreeny; Curranefarne; Coolegarr; Doonyenan; Cavanescrivy; Bemelad; Laragh; Shanmullagh. It was found in the inquisition taken at Dungannon in 1609, that the bishop of Derry received "out of the erenagh land of Ardsragh, conteyninge fifteene balliboes and two sessiaghs (whereof the herenaghes had a balliboe free), forty shillings per ann." "The parishe of Ardsragh, conteyninge foure ballibetaghes and eight balliboes, wherein is both a parson and a viccar presentative, and that one third parte of the tiethes is paied to the parson, an other third parte to the viccar, and an other third parte to the herenagh, whoe paid out of his third parte, unto the said lord bushopp of Derry for the tyme beinge, twentie shillings per ann. and that the said parson and viccar paid twoe shillings a peece to the said lord bushopp of Derry for proxies, and that the charge of repairinge and mainteyninge the parishe church was equallie to be borne by the

ipsius Archiepiscopi et comitive sue, celeriter providerent. Qui, ejus mandatis obedienter annuentes, panem, butyrum, lac, et carnes, focalia, stramina atque blada pro equis, umanque[r] domui ubi homines et equi dicti domini Archiepiscopi inhospitati fuerunt, juxta numerum hominum et equorum in domibus ipsis inhospitatorum, communibus sumptibus herenacorum et incolarum ipsius ville, apportari et ministrari fecerunt; et vigilias[s] hominum per diversas partes ville predicte, et

said parson, viccar, and herenagh of that place, and that in this parishe is one sessiagh of glebe, belonging to the said viccar thereof."—(Ulster Inquisitions, App. No. ii.)

[r] *Umanque.*—So the word seems to be spelled in the original, yet it is hard to explain it, unless it be taken for a Latin form of the Irish uaimhin, 'an oven.'

[s] *Vigilias.*—In the reign of Conaire-mor, the annalists tell us that, "the cattle were without keepers, on account of the greatness of the peace and concord;" but after ages grew degenerate, and the following instances will show that the Primate did not take unnecessary precaution in providing for his security by night:

h. Annoc, ⁊ h. Chellchinn chille mori; h. Shluaisti o Chuil o sluaisti; h. Glesain. Isiatsin ro gadsat eich ⁊ muil ⁊ assain in chardinail tanic ó Roim co tír nErenn dia forcetul, in aimsir Domnaill moir h. Briain rig Muman. Conid desin ro recustar comorba Petair cis ⁊ dliged Erenn fri Saxanaib. Conid he sin cert ocus dliged lenait Saxain for Goedelaib indiu, ar ba co comorba Petair cusroim tiged cis ocus dliged Erenn cosin. rl.

"O'Annoc and O'Cellchin of Kill-mor; OSluaisti of Cuil-O'Sluaisti [now *Cooloslushty*, in the parish of Tulla, county of Clare]; O'Glesain. These were they who stole the horses and the mules and the asses of the Cardinal [Vivianus] who came from Rome to the land of Erin [in the year 1177, and again in 1186], to instruct *it*, in the time of Domhnall Mor OBrien, king of Munster [who assumed that sovereignty in 1169, and died in 1194]. And it was on that account the successor of Peter sold the rent and tribute of Erin to the Saxons. And that is the right and title that the Saxons follow on the Gaedhil at this day, because it was to the successor of Peter, to Rome, used to go the rent and tribute of Erin until then," &c.—Leabhar Breac, fol. 51 *b*, now 41 *b*.

A. D. 1442, Nov. 8, Primate Prene wrote to his commissary in the diocese of Derry, stating that at the time "missæ nostri Pallii," in the preceding summer, John bishop of Derry had preferred a complaint

et precipue circa domum ubi prefatus dominus Archiepiscopus inhospitabatur, cum magna diligentia statuerunt.

Testibus in actis hujus diei magistro Mauricio Ocorry[t], Decano Ardmachano; fratre Nicholao Olucheran[u], abbate monasterii apostolorum Petri et Pauli Ardmachani; magistro Thoma Olucheran[v], canonico Ardmachano; dominis Roberto Notyngham[w], cruciferario[x] Archiepiscopi

against Roger OKathan, captain of his nation, of his having seized the rents and profits of his church of Tamlat, which belonged to the see: and also against Cathan OKathan, son of the said Roger, for having robbed him, when coming to Armagh, of "suo habitu de scarleto, rubeo rocheto, et duabus togis, diversisque aliis pannis."—Registrum Prene, fol. 42 *a*, p. 67; Transcript, p. 199.

[t] *OCorry.*—The Armagh registries present several persons of this name holding ecclesiastical preferments in the diocese: as, A. D. 1367, Patricius OKorry, dean of Armagh; 1406, John OCorre, præcentor; 1442, Solomon OCorre, rector of Clonfekena or Clonfeakle; 1529, Eugene OCorr, prebendary of Ballyclog. The family is now called *O'Corr*, which is anglicised by *Corr*, and they are settled in great number in the parish of Lissan beside Slieve Gallon, where it is believed that the banshee Ainé bewails their approaching dissolution, as the banshee Cliodhna [Cleena] does that of the O'Donovans, and the banshee Oeibhill [Eevil] that of the Dal-gCais or O'Briens.

[u] *Nicholao Olucheran.*—In Irish OLaoċcpen. Thus the name is written in the Irish Journal of 1641–7, where mention is made of the Clann Laoċcpen, and one of the family is spoken of as being buried at Donaghmore; also three friars of the name at Brentur, now Brantry, in the parish of Aghaloo at the south of the county of Tyrone (Ord. Surv., s. 61), where there was a small Franciscan community about the middle of the seventeenth century. We find them settled in this neighbourhood, in the registries. Thus: A. D. 1428, Thomas OLucheran, rector of the parish church of Achelunga [Aghaloo]; 1440, Odo Olucheran, rector of Drumglass, and rural dean of Tullaghog. Patrick Oloughran, prebendary of Dompnaghmore, and rector of Tullaghog; William Oloughran, vicar of same; Dio Oloughran, vicar of Dompnaghfenra or Donaghenry. The name is still common in Tyrone and the neighbouring counties in the form *Loughran*. It is to be distinguished from OLaċcnan.

[v] *Thoma Olucheran.*—He subsequently became dean of Armagh in 1406, and died in 1416. See Archdeacon Cotton's Fasti, vol. iii. p. 30.

Archiepiscopi et Primatis predicti, rectore ecclesie parochialis de Ardmacasch[y], Dunensis diocesis; Ricardo Waspayn[z], rectore de Balysoun[a], Midensis diocesis; fratre Johanne Broun[b], confratre domus sancti

[w] *Notyngham.*—An English family of this name was settled in Ireland from a very early date. In 1275 I. de Nottingham was prebendary of Clonmethan in the cathedral of St. Patrick, Dublin (Mason's Hist., p. lxxviii. Notes); in 1303, Hugh, and Robert de Notyngham (Cal. Canc., p. 6 *b*); in 1319 Robert de Notingham was mayor of Dublin when Edward Bruce besieged it (Reg. All-Hallows, p. 49), who seems to have been the Robert Notyngham that died in 1327, seised of the manor of Lynecan [Lucan], (Cal. Canc., p. 247 *b*); in 1323 William de Notyngham was præcentor of St. Patrick's, Dublin (Mason, p. lxx.); in 1422, Richard Notyngham in the barony of Scrine, county of Meath (Cal. Canc., p. 230); in 1438, Alexander de Notyngham and William de Halym Judges of Assize (Reg. Swayne).

[x] *Cruciferario.*—When we remember the violent disputes which occasionally existed between the archbishops of Armagh and Dublin, "de bajulatione crucis," and the jurisdiction of which the portable cross was an emblem, we may suppose that the office here mentioned was one of considerable honour. Neither Du Cange nor his supplementalists give the present word: *crucifer*, however, is found in the Glossary in the same sense. The *cambucarius* was the bearer of the episcopal staff. See Spelman, Gloss. in voc.

[y] *Ardmacasch.*—Now Slanes, a parish in the barony of Upper Ards, county of Down, forming part of the union of Ballyphilip, which is the corps of the chancellorship of the cathedral of Down.—See Reeves' Eccles. Antiqq., p. 23.

[z] *Waspayn.*—This was probably the Richard Waspayne who was perpetual vicar of the church of St. Mary of Carlingford in 1426, (Reg. Swayne, Lib. i.); and on whose death, in 1445, Robert Milys was appointed as his successor.—(*Ibid.*) The termination of the name seems to have undergone a slight change. In 1224 Roger Waspail was appointed seneschal of Ulster and custos of the castles of Cragfergus and Rath.—(Hardy's Rot. Cl., p. 588.) In 1221 he was one of the barons to whom Henry III. notified his supersedeas of Geoffry de Mariscis. In 1389 we find a Richard son of David Waspaill, and Margeria Waspaill, in Meath.—(Cal. Canc., p. 137.) Westpalstown, a townland in the county of Dublin, derives its name from this family.

[a] *Balysoun.*—The parish of Balsoon, on the banks of the Boyne, in the diocese of Meath, is called in the ancient rolls *Villa Riparii*, and in the more modern visitation-books *Ripperstown*, alias *Balsoon.* There was an old manorial castle here, which

sancti Johannis de Atrio Dei[c]; et Willielmo Botyller[d], presbyteris; Thoma Talbot[e]; Ricardo Bagot[f]; et Ricardo Whyte[g], domicellis; Johanne

was lately pulled down to afford materials for a modern house: it stood beside the church-yard, which contains the ruins of the ancient church of the Blessed Mary, and in which is a tombstone charged with the coat of Ussher; in which family the manor was vested from the time of Archbishop Henry Ussher till a comparatively recent period, when the last of the stock died a pauper.

[b] *Broun.*—A name common in the counties of Dublin and Meath. Fromund le Brun was Lord Chancellor of Ireland in 1230; and Audoenus Brun was connected with the Exchequer during the reign of King John and part of Henry III.

[c] *Atrio Dei.*—Athirdee, softened down to the modern Ardee, is the name of a parish and barony on the S. W. side of the county of Louth. In this form it represented the Irish Aṫ-ḟhirdiaḋ, i. e., 'the ford of Ferdia;' but when written in full it was called baile-aṫa-Ḟirḋiaḋ-ṁic-Daṁain, i. e. 'the town of the ford of Firdia son of Daman.' In this form it appears in the Four Masters at the year 1452. Firdia was a Connaught hero who was slain here by the celebrated warrior Cuchullin, a short time before the Christian era. See O'Donovan's note at the above year, and at 941; and O'Flaherty, Ogyg., p. 280.

From the similarity of sound the English settlers turned the *Athirdee* into *Atrium Dei*, there being no further connexion whatsoever between the names. In the Latin form it gave the title to a rural deanery in the diocese of Armagh, and is always so called in the ancient registers of the see. A Carmelite Friary was founded here towards the close of the thirteenth century; but the religious house mentioned above was the hospital for Crouched Friars or Cross-bearers following the rule of St. Augustin, which was founded in 1207 by Roger de Pippard.—Monast. Hib., pp. 445–6.

[d] *Botyller.*—Theobald, eldest son of Herveius Walter, attended Henry II. in his expedition to Ireland, and was rewarded with large possessions and the office of Chief Butler of Ireland. From him have sprung those several families which, at various periods, have been ennobled by the titles of Ormonde, Carrick, Glengall, Mountgarrett, and Dunboyne, in the Irish peerage. The race has at all times afforded illustrious names both in ecclesiastical and civil stations, and to the Dunboyne branch Irish Archæology is indebted for the valuable contributions of the Very Reverend Richard Butler, the present learned Dean of Clonmacnoise and Vicar of Trim.

[e] *Talbot.*—The Irish family of this name came from Herefordshire, and settled in

Johanne Wolf[h]; Johanne Sandale[i]; et Ricardo de la Foe Tour[j], clericis; et multis aliis.

Anno, indictione, et pontificatu predictis, die nono mensis Octobris predicti, prefatus dominus Archiepiscopus, ad diligentem rogatum dominum Laurencii Obogyll[k] vicarii ecclesie, herenacorum, et

this country in the reign of Henry II. The chief seats were Malahide and Belgard. The Talbots were also settled near Carrickfergus and in Down at an early date, and they gave name to the parish of Talbotstown, now Ballyhalbert, in the barony of Ards. See Reeves' Eccl. Antiqq., pp. 20, 56. The barony of Talbotstown in the county of Wicklow also owes its name to this family.

[f] *Bagot.*—Bagot or Bagod was another name which came into Ireland soon after the conquest. Sir R. Bagot was Chief Justice in the reign of Edward II., and his family occupied the manor of Bagotrath beside Dublin, whose present representative in this noble estate is the Right Hon. Sidney Herbert.

[g] *Whyte.*—This name was common in Meath and Dublin. Sometimes it appeared in the Norman form of Le Blund or Blunt. In 1428 we find a Richard White chaplain of the chapel of St. Stephen beside Athboy.—(Reg. Swayne.) In 1439 John White, LL. B., was appointed archdeacon of Armagh.—(Reg. Swayne.)

[h] *Wolf.*—The family of this name was principally settled in Kildare. In the Rolls of Chancery we find a Sir Walter le Wolf living at the year 1320; and a John Wolf in 1400. Another form was *Ulf:* thus, in 1358 David Ulf was prior of St. Mary's, Limerick; and Walter, Richard, and Edmond Ulf, of Carkynlis, in same county.

[i] *Sandale.*—Possibly this was the John Sendall who was præcentor of St. Patrick's, Dublin, in 1389.—(Mason, Notes, p. lxx.) The family settled in Ulidia under Sir John de Courcy, and soon arrived at importance in the present county of Antrim. In 1250 Thomas de Sandal was archdeacon of Connor.—(Reeves' Antiqq., p. 262.) In 1387 Robert Sandale was superseded as sheriff of the county of Antrum.—(Cal. Canc., p. 133 *b.*) The name is preserved in *Mount Sandel* near Coleraine, and *Mullaghsandall* in Kilwaughter.

[j] *De la Foe Tour.*—A name of which the Editor can find no other example in Irish authorities.

[k] *Obogyll.*—In Irish Obaoiġill, now Boyle. The family of O'Boyle derive their name from Baoighell [pronounced *Boyle*], grandson of Muircertach, the common ancestor of them and the O'Donnells, who was ninth in descent from Niall of

et parochianorum de Ardstraha, ante cimiterium ipsius ecclesie constitutus, ipsum cimiterium sanguinis effusione, ut dicebatur, pollutum reconciliare volens[l], certas orationes reverenter perlegit et dixit; deinde ecclesiam ingrediens, dicta letania, sal, cineres, aquam, et vinum benedixit, et per ipsum cimiterium, prout in libro Pontificali[m] continetur, aspersit. Reconciliatione quoque peracta, adductis certis caballis per herenacos ville predicte ad numerum vii. caballorum[n] vel circiter, impositisque super singulos caballorum predictorum oneribus de victualibus et carriago predicti domini Primatis et suorum sequacium, idem dominus Primas cum sua comitiva ad villam sive ecclesiam de Furny[o], ejusdem Derensis diocesis, assumptis secum gratis, et sine

the Nine Hostages, king of Ireland in 379. The barony of Boylagh, in the S. W. of the county of Donegal, called in Irish baoiġeallaċ, was the territory chiefly occupied by this clan. A sept of them held the herenagh land of Marfaugh in the parish of Clondehorky.

[l] *Reconciliare volens.*–Two other churches, namely, Clooney near Derry, and Dungiven, which had been also polluted by bloodshed, were reconciled by the Primate in his progress through the diocese. The social condition of the Irish, and the military purposes to which churches were occasionally devoted, were likely to render the recurrence of such a service very frequent. The subject will be treated of in the Appendix at greater length, where the reader will also find an account of the office employed by the bishop on the occasion of a reconciliatio.

[m] *Libro Pontificali.*—So the Pontifical was sometimes styled. Thus in the very rare and beautiful edition, Lugduni, MCCCCCXI., there is the colophon "Pontificalis liber explicit feliciter."—(Fol. ccix. *b.*) There was another compilation which bore the same title, of which Mr. Maskell says: "This 'Liber Pontificalis,' I need scarcely remind the reader, must not be confounded with the 'Pontifical' commonly so called: this was, 'de gestis Romanorum pontificum.'"—(Monum. Ritual., vol. iii. p. cxxxiv. note 7.)

[n] *Septem caballorum.*—This was much within the limit prescribed by the Third Lateran Council, held in 1179, which ordained: "Archiepiscopus quadraginta vel quinquaginta evectionis numerum in visitatione parochiæ non debet excedere."—Mansi, Concilia, vol. xxii. col. 273; Mat. Paris, Hist. Maj., An. 1179.

[o] *Furny.*—Now the parish of Urney in the county of Tyrone, barony of Strabane,

sine quocunque stipendio per ipsum Primatem soluto vel solvendo, sed communibus expensis herenacorum et incolarum ecclesie, caballis

and situate between the rivers Finn and Mourne. The Irish word ernaiḋe primarily means 'a prayer,' and secondarily 'an oratory,' as προσευχή in Greek signifies both the *devotion* and the *place of it*. It seems to be of a common origin with the Latin *Oro*. In the dictionaries of O'Brien and O'Reilly it is spelled ornaiġe and urnaiġe, in the latter of which forms it is found in the New Testament as the common word for 'prayer.' As the name of this church it occurs in the Annals of the Four Masters at the year 1178, also at 1179, where it is written with the article na hErnaiḋe; and according to this form it is pronounced *Nurney* in many parts of Ireland, as in the county of Kildare, where there are two parishes so called; another in Carlow; and a townland in the parish of Agha, same county. *Urney* is found in Cavan as the name of a parish, and of a townland in the parish of Kilmore. The present church is noticed in the Feilire of Ængus as Ernaiḋe Maiġe Iṫa, 'Ernaidhe of Magh-Itha', (21 Jan.). Also Ernaidhe of Sliabh Guaire in Cavan, (13 Oct.). Colgan states that a St. Brigid, a disciple of St. Bairre of Cork, was the patron of an Ernaidhe in Munster.—(Tr. Th., p. 612 *b*.) S. Fechin of Fore founded the church of Ernaidhe in Luighne, in Sligo. (Act. SS., p. 134 *a*.) S. Cormac of Trim, bishop of Armagh, was of Criċ in ernaiḋe, 'the territory of the oratory,' as O'Donovan renders the expression of the Four Masters, at 496, or 'de regione Ernaidhe,' as Colgan has it in his Acta Sanctorum. —(p. 359 *b*, n. 18.)

The letter *F* is prefixed to the name eight times in the present record, as also in the Taxation of 1306, where it presents a curious corruption of the original orthography in the form *Froundy*. The habit of prefixing this letter prevailed a good deal among the Irish, but especially, as O'Donovan observes, in the south.—(Grammar, p. 30.) The following proper names are examples:

Fahan is written Oṫain in Four Masters to 1098; Faṫain at 1101, 1136, 1429. The Nore is sometimes written n-Eoir, sometimes Feoir. The same name is called *Oran* in Connaught and *Foran* in Leinster, and is written indiscriminately Uaran and Fuaran. So in the appellatives:

Fan for an, 'stay.'
Foscail for oscail, 'open.'
Fiolar for iolar, 'an eagle.'
Faine for aine, 'a ring.'
Fuiseoġ for uiseoġ, 'a lark.'

Sometimes, however, the ḟ is radical, and its omission is owing to its suppression in sound by aspiration: as in the name which will presently occur, Gleann ḟoichle, of the Four Masters, at 854, which at 1600 they write Gleann aichle.

ballis taliter oneratis, processit, et illuc adveniens, Donatus Okerbulan[p] rector, herenaci, et incole ville predicte de Furny, coram dicto domino Primate vocati, ad ipsius mandatum de victualibus hominum et equorum, atque de vigilia, sicut de nocte precedente supradictum est, in omnibus et per omnia gratis, sine solutione omnimoda, ordinarunt et etiam ministrarunt. Testibus in actis hujus diei magistro Mauricio et aliis suprascriptis.

Anno, indictione, et pontificatu predictis, die vero decimo mensis Octobris predicti, idem venerabilis Pater de mane consurgens, audita missa, adductis sibi per herenacos ville predicte de Furny caballis pro victualibus et carriagio ipsius Patris portandis, ad numerum vii. caballorum vel circiter, ipsis caballis, ut predicitur, gratis et absque quocunque pretio per ipsum Patrem soluto sive solvendo, sed communibus

In the Patent of the see, the herenagh land is stated to consist of four ballyboes, namely, Aghenedawnagh, Cogan, Nurnin, and Longford. Fourteen of the modern townlands are held under the see, of which Urney, Inchenny, Clody, and Carrickone, are the only ones which have Irish names.

[p] *Donatus Okerbulan.*—There were two tribes in the neighbourhood of Derry whose names are different in Irish, though not so easily distinguished in a Latin form: namely, Uı Caıpeallaın and Uı Cepbal-laın, the former of which formed the Clann Ɗıapmaꝺa, giving name to the parish of Glendermot, and are now anglicised Carleton; the latter, settled in the county of Donegal, are mentioned by M'Firbis among the descendants of Eoghan, who gave name to the Cinel-Eoghain, and are now known by the name of Carrolan: and to these this rector of Urney belonged. Further on we find Philip OKarbulan rector of Clonleigh, so that we may fix the habitat of the clan near the junction of the Finn and Mourne. The person above mentioned seems to be the "Donatus OKarrolan," or "OKervolan," or "OCherballan," who was dean of Derry in 1428 (Reg. Swayne, lib. i.); though probably not the "Donatus OKerulan" who was Official of Derry in 1430, 1434, 1440.—(Ibid.) Fogartach OCearbhallain in 1185 became bishop of Armagh and Cinel-Feraday, i. e. of the Cinel Eoghain.—(Four Mast.) We find a Peter OKervallan chancellor of Armagh in 1366.

munibus sumptibus herenaci et incolarum ipsius ecclesie de Furny, oneratis, processit usque quandam ecclesiam vocatam vulgariter Lick Patrick[q], latinè vero Lapis Patricii; ibique herenaci et incole ecclesie et ville predicte, eo quod caballi eorum erant ad tunc in campis dispersi, et predictus Pater quousque illi caballi quererentur comode expectare non potuit, promiserunt et fidejussores invenerunt solvere herenacis et incolis de Furny certum precium inter eos constitutum pro victualibus et carriagio dicti domini Primatis usque civitatem Derensem portandis. Quo facto, dictus venerabilis Pater cum comitiva sua et cum cariagio versus Deriam processit, et, transito fluvio per naviculas[r], versus civitatem progrediens, magister Willielmus M[c]camayll[s], Decanus ecclesie cathedralis Derensis, cum aliis quampluribus,

[q] *Lick Patrick.*—Leac Phadpuic, now Leckpatrick, a parish in the county of Tyrone, barony of Strabane, twelve miles south of Derry.—(Ord. Surv., Tyrone, S. 2.) It was sometimes called Magherynelec, and sometimes Kylpatrick. The ruins of the old church are in the townland of same name, a little N. E. of the modern church. Two places called *Leac-Phadruic* are mentioned in the Tripartite Life of St. Patrick, but neither belongs to this neighbourhood, as the one was in the region called Glinne (ii. 104, Tr. Th., p. 143 *b*); and the other at Cashel (iii. 29, Tr. Th., p. 153 *b*). The see lands are Leck Upper and Lower. There is a parish Leck in Donegal, but this was anciently Leckovennan.

[r] *Per naviculas.*—The present bridge of Derry, which was the first erected over the Foyle was opened in 1790 for foot passengers, and the following year for vehicles. It is 1068 feet long, and forty broad. "Previously to its erection the medium of intercourse between the city and the opposite bank of the Foyle was a ferry; and that even this imperfect communication was not well attended, is evident from the testimony of Arthur Young, in 1776."—Ord. Mem. of Templemore, p. 117.

[s] *M[c]camayl.*—This family constituted the tribe of *Cinel Feradhaigh*, which gave name to that part of the county of Tyrone now comprised in the barony of Clogher. Accordingly we find a bishop of Clogher called in the Annals of the Four Masters "Bishop of Cinell Faraday" (an. 1185); under which year Mr. O'Donovan observes: "The family of Mac Cathmhaoil, a name generally anglicised Mac Cawell and latinized Cavellus,—who supplied several bishops to the see of Clogher, are still

pluribus, clericis, religiosis, et laycis, ipsi Patri obviam reverenter processit, et ipsum Patrem usque ad monasterium Canonicorum Regularium, vocatum Cella Nigra[t] de Deria, adduxit, et ipsum et suos reverenter inhospitavit, et in cameris et locis competentibus collocavit; victualia quoque pro dicto domino Primate comitivaque sua

numerous in this their ancient territory, and the name is also found in other counties, variously anglicised Camphill, Cambell, Caulfield, and even Howell; but the natives, when speaking the Irish language, always pronounce the name Mac Caṫṁaoil."—(i. p. 65.) Cathmaoil, from whom the family took the name, was eighth in descent from Feradhach, the founder of the tribe, who was grandson of Eoghan, the parent of the Cinel Eoghain.—(Mac Firbis, Gen. MS., p. 135 *a*.) The following preferments held by persons of the name in the sees of Clogher, Armagh, and Derry will illustrate the influence and diffusion of the family:

A. D. 1356, Brian M'Cathmaill, archdeacon of Clogher, made bishop.

A. D. 1389, Arthur M'Cathmaill, archdeacon of Clogher, made bishop.

A. D. 1416, William M'Cathmaill, canon of Derry.

A. D. 1425, Arthur M'Cathmaill, the Primate's Official in the deanery of Tullaghoge.

A. D. 1430, Odo M'Camail, subcustos of the diocese of Derry, *vacante sede*.

A. D. 1440, John M'Cathmayll, prebendary of Argull [Errigal-Keeroge].

A. D. 1440, Patrick M'Kathmayll, prebendary of Clondeo [Clonoe], and rector of Dompnaghfenra [Donoghenry].

——— Odo M'Kathmayll, rector of Drumrath, canon of Derry.

——— Patrick M'Kathmayll, perpetual vicar of Tomlaghfynlygan.

A. D. 1442, Odo M'Kathmayll, the Primate's commissary in Raphoe.

A. D. 1458, John OKerulan and Arthur M'Kamayll, canons of Derry, the Primate's subcustodes of the deanery of Ashra [Ballyshannon] in Raphoe.

——— Bernard M'Kathmayll, herenagh of the church of Aregul Dacerog.

——— John M'Kathmayll, dean of Clogher.

A. D. 1461, Arthur M'Kathmayll, official of Tullaghoge.

A. D. 1483, Edmond M'Kathmayll, dean of Armagh.

A. D. 1612, Owen M'Cawell, archdeacon of Derry.

[t] *Cella Nigra*.—This is a translation of Ðubh ꞃeᵹleꞃ, the name by which St. Columbkille's church in Derry was known among the Irish in the twelfth and following centuries. It was a conventual house belonging to regular canons of the

sua et pro equis eorum ministrare sufficienter, et hec usque in diem Sabbati proxime sequentem, procuravit et fecit, gratis et sine expensis ipsius Archiepiscopi ; et vigilias nocte qualibet ordinavit. Testibus in actis hujus diei magistro Mauricio Ocorry et aliis suprascriptis.

Anno, indictione, et pontificatu predictis, die vero undecimo ejusdem mensis Octobris, prefatus venerabilis Pater chorum ecclesie Canonicorum predictorum ingrediens, missa una solemniter percantata, et alia sine cantu audita, prefatus venerabilis Pater in choro predicto pro tribunali sedens, vocatis coram eo canonicis dicte domus, dictus venerabilis Pater ipsis mandavit ut siquid circa statum vel regimen dicte domus crederent reformandum sibi exponerent. Qui quidem canonici se trahentes ad partem, et habito inter eos aliquali tractatu, ad ipsum Patrem redientes, unus eorum organum vocis aliorum ut asseruit constitutus, conquerendo coram dicto Patre proposuit quod quidem frater Odo M^cgyllebryd Odochyrthy[u] eorum canonicus, et post renunciationem de dicto monasterio factam per quendam fratrem Reginaldum Ohegerty[v] ultimum abbatem, de consensu

order of St. Augustine.

[u] *Odochyrthy.*—Aoḋ mac Giolla-Brigde O'Doċartaiġ. The O'Dochartaighs, whose name is now anglicised *Dogherty*, were one of the chief families of the Cinel Eoghain, and their lordship was in Inishowen. Their pedigree, together with that of the cognate families of O'Donnell, O'Gallagher, and O'Boyle, is given by Mr. O'Donovan in his notes on the Battle of Magh Rath, p. 336. The abbot in 1427 was Philip M^cgronoraig.—(Reg. Swayne.)

[v] *Reginaldum Ohegerty.*—Raġnall OhEigceartaiġ. The family was of the race of Eoghan, but never attained to any distinction in the annals of the country. Their habitat in the fourteenth century seems to have been in the north-west of the modern barony of Loughinsholin. In 1458, Nicholas Ohegerthay was rector of Balliscrine.—(Reg. Prene.) In 1461, Donald and Cormac, sons of Felim O'Neyll, carried away fifty cows from Patrick Ohegerthy of Ballyscrene.—(*Ibid.*) A

sensu conventus predicti custos ipsius monasterii deputatus, sigillum commune prefati monasterii sibi ipsi usurpavit, et illud sine consensu fratrum secum habuit, quod juxta statuta ordinis eorundem in custodia conventus sub tribus clavibus esse debuit, et etiam antea consuevit. Unde petiit, sic proponens nomine conventus predicti, sibi et conventui per predictum venerabilem Patrem de oportuno remedio provideri. Quo proposito et audito, prefatus venerabilis Pater a prefato fratre Odone M^cgyllebryd[w] custode ibi presente quesivit ne rcs sic se habebat necne. Ipso vero respondente, et judicialiter confitente se sigillum commune habere, idem venerabilis Pater sibi sub pena juris mandavit quod prefatum sigillum ipsi venerabili Patri statim traderet cum effectu quousque aliud inde fieri ordinaret servandum. Qui quidem frater Odo, ad mandatum ipsius venerabilis Patris, sigillum predictum ipsi venerabili Patri coram cleri et populi multitudine copiosa deliberavit et tradidit. Ipseque Pater illud accipiens usque in diem Dominicam proxime tunc sequentem, viz. quartam decimam diem mensis ejusdem Octobris, illud penes se retinuit et servavit. Post cujus quidem traditionem sigilli predicto venerabili Patri factam, prefatus canonicus, organum vocis aliorum, ut asseruit, constitutus, nomine confratrum suorum etiam ad tunc presentium, plures proponebat querelas circa regimen dicte domus, rogans ipsum venerabilem Patrem super illis omnibus certas diffinitiones statuere et etiam ordinare; et sic rogabant omnes canonici ibi astantes

member of the family is now ennobled in the Austrian empire, and the name is frequently met with in the counties of Tyrone, Derry, and Donegal, in the form of Hagarty.

[w] *Odone M^cgyllebryd.*—This is the person mentioned above in note [u]. Ᵹılla bɲıᵹᴅe signifies 'the servant of Brigid,' and was originally assumed by a person who had taken the tonsure in the service of her order. In the sixteenth century the Clann M'Killbridy were herenaghs of Raymunterdony, a parish in the county of Donegal.

tantes; necnon et Decanus ecclesie cathedralis[x] Derensis et multi alii clerici Derensis diocesis ibi astantes idem pariter rogaverunt. Et dictus venerabilis Pater, votis eorum annuens, certas ordinationes et diffinitiones statum et regimen dicte domus concernentes postea statuit, de quibus infra patebit. Testibus, prefato magisto Mauricio; magistro Willielmo, Decano Derensi; et aliis suprascriptis.

Anno, indictione, et pontificatu predictis, die xii. ejusdem mensis Octobris, prefato venerabili Patre domino I. Archiepiscopo Ardmachano, Hibernie Primate, in choro ecclesie canonicorum predictorum pro tribunali sedente, comparuit coram eo quidam reverendus religiosus vir, frater Reginaldus Ohegerty, dicte domus canonicus, et nuper abbas domus ejusdem, prefato venerabili Patri humiliter supplicavit ut resignationem, per ipsum Reginaldum de prefata abbatia alias ut dixit factam, ratificare et approbare idem venerabilis Pater dignaretur; ymo quod resignationem dicti monasterii ab ipso Reginaldo

[x] *Ecclesie cathedralis.*—The church was called Ceampull mor, 'the great church,' to distinguish it from the more ancient, but perhaps less capacious building, the Dubh Regles, which has been already mentioned. The Four Masters, under the year 1164, treat of it in the following manner: "The Great Church of Doire, which is eighty feet long, was erected by the successor of Colum-cille, Flaithbheartach Ua Brolchain, by the clergy of Columcille, and Muircheartach Ua Lochlainn, King of Ireland; and they completed its erection in the space of forty days." From this church the parish of Derry is called Templemore. "These two churches, with the accompanying buildings, were situated adjacent to each other outside the present city wall, on the ground now chiefly occupied by the Roman Catholic chapel and cemetery; but, with the exception of the round-tower belfry, were partly destroyed by an explosion of gunpowder in 1568, and finally by Docwra in 1600, for the purpose of employing their materials in the new works he was erecting. This tower survived till after the siege, being marked on the maps, or plans, of that time as the 'Long Tower or Temple More;' and its site is still indicated by the name of a lane, called the Long Tower."—Ord. Mem., p. 25.

naldo de novo ex habundanti admittere dignaretur. Ad quod faciendum ipse venerabilis Pater se reddit multum difficilem, et rogavit instanter ipsum Reginaldum abbatis officium de cetero exercere, vel saltem ipsum de novo assumere. Qui quidem Reginaldus, nullo modo assentire volens, ipsum monasterium, curam, et dignitatem ejusdem, in manibus predicti Patris, multis religiosis, clericis, et laycis astantibus, resignavit. Idemque venerabilis Pater, tam dicti Reginaldi quam aliorum astantium precum importunitate devictus, resignationem ipsius monasterii per ipsum Reginaldum sic factam, tanquam judex ordinarius et custos spiritualitatis episcopatus Derensis predicti, acceptavit. Postmodum vero, longo et spatioso facto intervallo, canonici prefate domus, insimul coram prefato domino Primate comparantes, ipsum unanimiter rogaverunt ut electionem de quodam fratre Odone M^c^gyllebryd, eorum canonico, ad monasterium predictum, per resignationem prefati Reginaldi sic vacans, per eos concorditer celebratam, confirmare dignaretur. Predictus vero venerabilis Pater ab unoquoque illorum canonicorum singulariter inquisivit an in ipsum fratrem Odonem tanquam in abbatem futurum consensit. Omnibusque et singulis concorditer respondentibus quod in ipsum ut in eorum abbatem futurum consenserunt, publicam proclamationem seu cridam[y] prefatus venerabilis Pater in eodem loco fecit proponi et fieri: quod si quis contra prefatum fratrem Odonem sic electum, vel contra formam electionis de eo facte, vellet objicere, quod in crastino sequente, xiii. die videlz. hujus mensis Octobris, in ecclesia cathedrali Derensi, hora causarum, legitime compareret coram dicto domino Primate, et objiceret seu opponeret legitime si quid vellet. Testibus magistris M. Decano Ardmachano; magistro Willielmo, Decano Derensi; et aliis suprascriptis.

Anno

[y] *Cridam.*—"Bannum, proclamatio quæ per præconem fit; *Grida* Italis, Gallis *Cry public.* A *quiritare* deducit Scaliger."—*Du Cange, Glossar. in voc.*

Anno, indictione, et pontificatu predictis, die vero xiii. mensis Octobris predicti, constitutus personaliter predictus venerabilis Pater dominus J. Archiepiscopus Ardmachanus, Hibernie Primas, custos, ut asseruit, spiritualitatis et temporalitatis episcopatus Derensis, in choro ecclesie cathedralis Derensis, post altam missam solemniter percantatam, sedensque pro tribunali, in loco per ministros ipsius ecclesie honorifice preparato, factoque certificatorio per partem magistri Willielmi M^cc^amaill, Decani Derensis, vive vocis oraculo, super quodam mandato dicti venerabilis Patris Archiepiscopi et Primatis ac custodis ut supra antea, ipsi Decano directo, in quo quidem mandato continebatur ut ipse Decanus Derensis Archidiaconum, et alios omnes et singulos de capitulo Derensi, necnon quoscunque de clero Derensi ad dignitates seu ecclesiastica beneficia, seu ad ordines sacros promotos, necnon herenacos et officiarios quoscunque, episcopatus Derensis, ad prefatum xiii. diem Octobris, citaret citarive faceret peremptorie, propter periculum imminens animarum, ad comparendum coram dicto domino Primate et custode, ut supra, in ecclesia cathedrali Derensi predicta comparerent, literas dignitatum, beneficiorum, ordinum, et dispensationum, necnon cartas seu literas herenaciarum[z], terrarum, possessionum, et officiorum quorumcumque ostensuri

[z] *Literas herenaciarum.*— Several such instruments are enrolled in the registries of Armagh, of which one from Primate Milo Sweteman in 1365, granting the lands of Teachrana, &c., in Kilmor, to William and Arthur, sons of Arthur Macbryn, has been printed by Ussher and Spelman: also one from Primate Mey in 1455 to Patricius Mackassaid of the lands of Twinha [Tynan]: also a sequestration of the lands of Glindelagh to Tadeus Oskelly by archbishop Walton of Dublin, in 1473. Besides these, which are to be found in both writers, Ussher has added one from Primate Swayne, in 1427, to Mauritius Macbryn of the lands of Lachreachtdyrke [Aghaderg?] in the diocese of Dromore; and Spelman one from Primate Nicholas Fleming to Odo Macthaig, in 1406, of the rectory or comorbania of the parish church of St. Kynnich de Drumgossa alias de Roe [Drumachose], in the

suri, atque facturi et recepturi quod justum foret et consonum rationi. De quo quidem mandato mihi Notario infrascripto constat ad plenum: facto quidem ut prefertur certificatorio hujusmodi, videlz. quod omnes et singuli in mandato predicto contenti legitime citati fuerunt ad comparendum, exhibendum, faciendum, et recipiendum, prout tenor mandati exigit et requirit, dictus venerabilis Pater Archidiaconum et alios de capitulo Derensi preconizari fecit; illos vero non comparentes usque ad horam immediatam post nonam diei predicte in loco eodem gratiose expectavit; sed et alii quamplures tam beneficiati quam non

diocese of Derry. (Ussher, "Original of Corbes," &c., Works, vol. xi. pp. 435–439; Vallancey, Collectan., vol. i. pp. 179–207; Spelman, Glossary, voce *Corba.*)

The following confirmation from the bishop of Kilmore to one of his herenachs is also worthy of being committed to print: "Universis Christi fidelibus has literas visuris vel audituris Donatus Dei et Apostolice sedis gratia episcopus Triburnensis salutem in Domino æternam. Noverit universitas vestra quod cum per mortem bone memorie quondam Murani Offareallaich comurbani et principalis herenaci omnium terrarum nationis de Muntyrfareallaich eadem comurbania ac herenacia de jure et de facto ad presens vacaverit, Nos antedictus Donatus episcopus eandem comurbaniam ecclesie Sci. Medocii de Drumlechan [Drumlane] nostre diocesis, et herenaciam dictarum terrarum, cum omnibus terris suis nativis ceterisque omnibus emolumentis, de jure vel consuetudine ad eandem spectantibus, Dilecto nobis in Christo Nicholao Offarellach clerico dicte diocesis ac nativo dictarum terrarum damus, concedimus, et hoc presenti carta nostra confirmamus, in arrabilibus et non arrabilibus, in bosco et plano, in pasturis, pratis, gramine, sylvis, piscariis, molendinis, ceterisque omnibus aliis limitibus et pertinentibus universis, ad dictam comurbanam et herenaciam predictam de jure vel consuetudine spectantibus, habendam et tenendam de nobis et successoribus nostris prout melius et plenius sui predecessores eam habuerunt vel habere debuerunt perpetuo possidendam. Reddendo inde nobis et successoribus nostris redditus sive tributa consueta cum oneribus aliis ordinariis et extraordinariis necnon servitiis debitis et consuetis. In cujus rei fidem et testimonium sigillum nostrum presentibus est appensum. Datum in cemiterio domus fratrum Minorum de Cavan antedictæ diocesis, xix. die mensis Sept., A. D. Mil^{o}.cccc^{mo}.xxxviij^{o}."—(Reg. Swayne, i. fol. 63 *b*, p. 85 *b*.)

non beneficiati, presbyteri et etiam herenaci, preconizati personaliter comparuerunt, literas ordinum et beneficiorum, ac cartas herenaciarum et terrarum ac officiorum diversas exhibuerunt, prout in quodam rotulo[a] in archivis manente, de quo michi Notario infrascripto constat ad plenum, plenius continetur. Quibus exhibitionibus ita factis, Canonici regulares monasterii vocati Celle Nigre de Deria confirmationem electionis per eos facte de fratre Odone M^{c}gyllebry deorum canonico in eorum abbatem a predicto venerabili Patre fieri cum magna instantia petiverunt. Idemque venerabilis Pater, habito aliquali tractatu cum Decano Ardmachano et aliis clericis sibi assidentibus, iterum ex habundanti proclamationem seu cridam publicam et solennem proponi mandavit et fecit, ut si quis contra electionem predictam vel contra formam sue electionis quicquid proponere vel objicere vellet, hoc statim faceret, postmodum minime audiendus. Sed nullo comparente, nec aliquid objiciente, idem venerabilis Pater, ut custos spiritualitatis et spiritualis jurisdictionis episcopatus Derensis, de quo ad tunc publice protestabatur, ibidem electionem de prefato fratre Odone ad monasterium predictum vocatum Cellam Nigram de Deria factam, coram cleri et populi multitudine copiosa, judicialiter confirmavit, ipsumque fratrem Odonem in abbatem predicti monasterii auctorizabiliter instituit, et, per annuli sui traditionem, ipsum investivit de eodem, curam et regimen dicti monasterii sibi committens, ipsumque fratrem Odonem de obedientia et fidelitate ipsi venerabili Patri, tanquam Ordinario episcopatus Derensis ratione custodie antedicte, et suis successoribus Archiepiscopis Ardmachanis, Hibernie Primatibus, sede ipsa Derensi vacante, necnon et episcopis Derensibus futuris canonice intrantibus, prestandis atque servandis, jurari fecit.

Quibus

[a] *Rotulo*.—This roll, which, if forthcoming, would throw great light upon the parochial discipline of the day, is, unfortunately, not to be found in the registries either of

Quibus ita peractis, idem venerabilis Pater ad monasterium antedictum accessit, et sumpta refectione, ad ecclesiam Cathedralem Derensem iterato accessit, circa horam immediatam post nonam, ibique pro tribunali sedens Archidiaconum et alios de capitulo Derensi singulariter separatim preconizari fecit. Quibus expectatis, sed nullo modo comparentibus, nec eorum aliquo comparente, prefatus venerabilis Pater pronuntiavit eos omnes et singulos contumaces, et in penam contumacie eorundem, facta fide per magistrum Thomam Olucheran canonicum Ardmachanum, et officii prefati venerabilis Patris instructorem sive promotorem, de eorum et cujuslibet eorum latitatione malitiosa seu etiam fraudulenta, decrevit idem Pater eos et eorum quemlibet fore citandos atque citandum per publicum citationis edictum in ecclesia Derensi predicta, coram clero et populo copioso ibi existente, ita quod prefate citationis notitia ad eos et eorum quemlibet potuit et debuit verisimiliter pervenire, quod ipsi et eorum quilibet comparerent et compareret coram prefato venerabili Patre, vel ejus commissario, uno vel pluribus, in villa Dermitii Ocathan[b] Derensis diocesis, die Lune proxime tunc sequente, ad faciendum

Derry or Armagh.

[b] *Villa Dermitii Ocathan.*—About two miles to the north-east of Derry, on the left side of the Coleraine road, are two small lakes, close by each other, called Enagh Loughs, between which, in the townland Templetown, is a cemetery containing the interesting remains of an ecclesiastical building, which in former times was a chapel of Clandermod in the corps of the Deanery. Here the O'Cahans had their chief residence, and from them the whole tract from the Foyle to the Bann got the name "Patria de OKane." The castle of Eanach, which Mr. O'Donovan states "was situated on an island in Lough Enagh East," was demolished, according to the Four Masters, in the year 1555, by Calvach O'Donnell, but afterwards "it must have been re-edified, as it is shewn on several maps of Ulster, made in the reigns of Elizabeth and James I." In Speed's map of Ulster it is called *Anoghe*, and placed at the west edge of the lake. Mercator and Bleau call it *Anagh*. Being the residence of the chief family of the county, it was considered a place of importance, and, accordingly, when the commissioners

ciendum et recipiendum quod in priori mandato Decano Derensi directo, de quo supra fit mentio, continetur. Qua quidem citatione publica et alta, intelligibili voce preconis ibidem, coram multitudine cleri et populi copiosa, de ipso Archidiacono et aliis de Capitulo Derensi, et de eorum quolibet, singulariter et nominatim facta, idem venerabilis Pater ab ecclesia predicta recessit. Testibus in actis hujus diei venerabili Patre domino Cornelio[c], Dei gratia Episcopo Rathpotensi;

appointed by Queen Elizabeth, in 1591, converted Tyrone, including the present county of Londonderry, into shire-ground, the eighth of the baronies into which it was divided was "*Anagh*, conteyninge Tyrchyrine [Tirkeeran], Sgryn [Magilligan], and Clandermod [Clondermot]."—(Ul. Inq., p. xx.) And this name continued in use for some time, for in the inquisition of Lymmavaddy in 1609, and the Patent of the See, of 1615, frequent mention is made of the barony of Annagh. It was, however, presently changed to Tirkeeran, its present name, for in an inquisition, Londonderry, circ. 1639, the barony of Tirkerren is found to contain "fourteen ballybetaughes of land, making in the whole 182 ballyboes or townlands." The ruins of the church where the Primate appointed these causes to be heard are extensive, measuring ninety-one by twenty-one feet, with a transept on the south twenty-three feet square. It had been violated in 1197 by Rotsel Pitun, who was afterwards defeated on the strand of Faughanvale. The Irish calendars state that the festival of S. Columba, Præsbyter, was kept in this church on the 22nd of September, (Trias Th., pp. 373 *b*, n. 22; 450, n. 51); as also that of St. Moelchu or Moelan on the 4th of January.—(*Ibid.*, p. 479 *a*.)

In 1603 an inquisition was sped at Anagh, this very place, when it was found that "Longo tempore post erectionem et indotationem dictæ ecclesiæ, quidam dominus OCane, nuper capitaneus patriæ prædictæ, absque ulla licentia, concessit dictæ ecclesiæ et officiario tunc ibidem, viz. *arenaco* [herenaco] sive *magistro* predictæ ecclesiæ, in puram et perpetuam elimosinam, in honorem beatæ Mariæ Virginis imperpetuum 2 quarteria terræ omnis generis proxime dictæ ecclesiæ adjacentia." Colgan, speaking of the chapel in 1647, says: "Est capella Diœcesis Dorensis, juxta *Enach* arcem nobilissimæ familiæ Ocathanorum."—(Tr. Th., p. 450, n. 51.) Concerning the person mentioned in the text the Four Masters have this entry at the year 1428: "Dermot O'Kane, Lord of Kienaghta and Creeve, a man full of triumphs and great honours, died."

[c] *Cornelio.* — This was Conchobhar Mac Cormaic, one of the O'Donnells of

Rathpotensi; M. Mauritio, Decano Ardmachano; M. W. Decano Derensi; M. Florencio[d], Decano Rathpotensi; fratre Nicholao Lochlynnagh[e], Priore domus Predicatorum de Deria, et aliis suprascriptis.

Anno, indictione, et pontificatu predictis, die vero Dominica proxime

Corca-Bhaiscinn [in the south-west of the county of Clare], whose death is recorded by the Four Masters at the year 1399. Conchobhar, pronounced *Connor*, is generally latinized *Cornelius*. The present document is Ware's earliest authority for the episcopate of this prelate.

[d] *Florencio.*—By Ware he is called Laurence. His family name was O'Gallagher. He was advanced from the deanery to preside over the see by provision of Pope Martin V., in 1419; and died in 1438.—(Harris' Ware, i. p. 273.) In the pedigree of O'Gallchobhair [pronounced *O'Gallagher*] this bishop is called *Lochlainn*, a name which is latinized *Laurentius* and *Florentius.*—(O'Donovan's Battle of Magh Rath, p. 336.)

[e] *Lochlynnagh.*—Substantives of the termination aċ are principally patronymics, and are formed from names of persons and countries by adding this syllable. Thus Ƀριαναċ, 'an O'Brien;' Ruaρcaċ, 'an O'Rourke;' Eιρeannaċ, 'an Irishman,' &c. —O'Donovan, Gram. of the Irish Lang., p. 332. Hence the present name Lochlιnaċ is the same as Mac Lochlaιn, 'Mac Loughlin.' In the Derry Inquis. of 1609 it was found that the bishop held an orchard on the east side of the great fort, paying thereout yearly to the erenagh *Laghlina* ten white groats. Also, that the ground whereon the old castle called O'Donnell's castle was built within the lower fort of the city, was formerly bought by O'Donnell from the erenagh *Laghlinaghe*, as being part of his herenagh land, for twenty cows. Also, that within the island of Derry there were two herenaghs belonging to the late abbot of Columkille; the one called *Loughlina*, within the diocese of Derry, and the other called Oderry, within the diocese of Raphoe.—(Ul. Inq., App. iv.)

The Dominican abbey and church were founded in 1274. "They appear to have shared the fate of the other ecclesiastical buildings of Derry: even their site is not now accurately known. It is certain, however, that they were on the north side of the city, outside the present walls."—Ord. Mem. Templemore, p. 25. To the present record, through Ware's MSS., the Monasticon and Ordnance Memoir are indebted for the above name, the only one among the priors of this house which has been preserved.

proxime ante festum Sancti Luce Evangeliste, xiiii. die videlz. mensis Octobris, constitutus in mei Notarii presentia, et testium infrascriptorum, venerabilis Pater dominus Archiepiscopus et Primas predictus apud quandam ecclesiam parochialem sancti Brackani, situatam in terris de Clone[f], Derensis diocesis, prope fluvium Deria ex parte orientali,

[f] *Clone.*—Now called Clooney, a townland in the parish of Clondermot, on the opposite side of the river to Derry, and containing 604 acres. A portion of this, forming the demesne of the late Sir George Hill, is called "St. Columb's," in which, at the end of the wooded avenue, are the remains of an ancient church, marked "*Ruins*" on the Ordnance Map of the county, sheet 20. They consist of two gables which are perfect, and covered with ivy, but the side walls have quite disappeared, and the area has been gravelled and furnished with rustic seats. Its length is thirty-five feet. The parish of Clondermot, which, with Templemore and Faughanvale, forms the corps of the deanery of Derry, contained three chapels lying on the banks of the Foyle, namely, Enagh above-mentioned, Dergbruach now Gransha, and this. The Four Masters call them Eanaċ, Deapᵹ-bpuaċ, and Cluaın-I, and state that they were plundered in 1197 by Rotsel Pitun, who sailed up the harbour of Derry: adding that SS. Columbkille, Canice, and Brecan were their patron saints. The present record fixes St. Brecan to Clooney, and shows that "St. Columb's" is an inappropriate name. See the note above at p. 29 *a*.

It is not easy to pronounce which one of the many Brecans was the patron of this church. Probably it was S. Brecan, from whom Ardbraccan derives its name, and who afterwards removed to the largest of the Arann islands off the coast of Galway, where the ruins of his church called Templebraccan still remain.

St. Cobhranus, son of Enan and Minchlotha sister of St. Columbkille, also was commemorated in this church, on the 19th of July.—(Colgan, Tr. Th., p. 479 *b*, n. 18.) Magnus O'Donnell, in his Life of St. Columba, has recorded the following curious incidents connected with this place: "In loco quodam, quem Cluain vocant, â Dorensi Oppido, ad adversam Feabhalii lacus marginem, non procul distanti, templum excitauit, quod prophetico Spiritu præuidens, ab Anglis longo post tempore diruendum, eiusque lapides pro sæculari fabrica in locum qui *Bunseantuinne* dicitur; iuxtà Doriam transportandos, vernaculo sermone carmē quo id & prædicit, & lamentatur, intexuit. Nec vana fuit ea prædictio, nam paucis retrò ab hinc annis, Episcopus Anglus, Nicolaus Boston [or Weston] dictus, præfatū

orientali, que quidem terre ad ecclesiam Ardmachanam pertinere[g] noscuntur, comparuit coram dicto venerabili Patre magister Willielmus M'camaill, Decanus Derensis, et Rector, ut asseruit, illius ecclesie de Clone, prefatoque venerabili Patri humiliter supplicavit ut ipsam ecclesiam et cimiterium, sanguinis effusione, ut dixit, pollutum, reconciliaret, et postea missam solennem coram milibus populi, ob reverentiam

templum demolitus, ex eius ruderibus, quò Sanctus prædixerat, translatis, palatium molitus est, sed consummare non potuit vindicante Deo ob Sancti sui merita sacrilegos hominis ausus, & improba molimina continuò tardante."—Lib. i. c. 58. (Trias Thaum., p. 399.)

[g] *Ardmachanam pertinere.*—"And further, the said jurors doe uppon their oathes, find and present that the said lord archbushopp of Armagh is seised in fee, in right of his archbushoppricke, of and in the yerely rent of twoe markes sterl. per ann. yssuinge out of the herenagh land of Clonie, conteyninge one quarter; and there is alsoe the fishinge of twoe small pooles to the said land belonginge, all lyinge in the baronie of Annagh: and further, they say that the said herenagh land and fishinge of Clonie nowe is and hath bene in the possession of the bushopp of Derry, ever since the warres of Shane O'Neale."—Inq. Lymavaddy, 1609. (Ul. Inq., App. iii.) The inquisition sped at Derry in the same year confirms this finding, and adds that "the said lands are now in the possession of William M'Itegart, who was the last deane of Derry by the pope's authoritie"—"and that the said land and fishinge were, untill fiftie yeares sithence or thereabouts, enjoyed by the sept Neale Portclony as inheritors or dowsaghes of the said landes."—(Ul. Inq., App. No. iv.) "Clowney contayninge 4 balliboes or townes called Lusdreenagh, Ballyntemple, Ballymulley, and Rossedony, which 4 balliboes or townes doe containe 1 quarter, and to them theire is belonginge 1 poole called *Bunshanetin* [see preceding note], and the fishinge thereof."—(Inq. 14 Jac. I., Ul. Inq., No. 5, Jac. I. Londond.) The entry concerning these lands in Swayne's Registry is as follows: "Dominus Primas recepit pro quinque carrucatis terræ ex quadam villa opposita Deriæ per an. (in Clonne cum pertin.) 2 marc."—(Lib. i. fol. 60 *a*.) In the Patent of the see-lands of Derry, 1615, the king grants to the bishop of Derry the erenagh land of Clony, containing 4 balliboes, out of which two marks a year are reserved to the archbishop of Armagh.—(Rot. Pat. Jac. I., p. 279 *b*.) They are now held under the see of Derry in nine lots producing £185 7*s*. 3*d*.—(Report Eccles. Rev. and Pat., 1833, pp. 114, 115.)

reverentiam ipsius Patris inibi congregatis, celebrare dignaretur. Qui quidem Pater, votis prefati Decani annuens, ipsam ecclesiam et cimiterium more ecclesiastico conciliavit; preparatoque altari cum honestate decenti extra ostium occidentale ipsius ecclesie pro missa celebranda, comparuerunt Archidiaconus et ceteri de capitulo Derensi per mediationem reverendi Patris domini Cornelii, episcopi Rathpotensis, eidem venerabili Patri domino Archiepiscopo, Primati, et custodi predicto, humiliter supplicantes ut ipse Pater Archiepiscopus ipsos Archidiaconum et ceteros de Capitulo a sententiis excommunicationis, quibus per ipsum Patrem, ut custodem spiritualitatis episcopatus Derensis, propter eorum contumacias et inobedientias, ligati fuerunt, absolvere dignaretur; ut absque scrupulo conscientie misse solenni, per ipsum Archiepiscopum inibi celebrande, possent comode interesse. Qui quidem Archiepiscopus, votis eorum et rogatui dicti domini Rathpotensis annuens, commisit oretenus dicto domino Rathpotensi ut ipse auctoritate ipsius Primatis et custodis eos et eorum quemlibet absolveret in forma ecclesie, sub pena tamen et conditione reincidentie in easdem sententias, si mandatis et ordinationi prefati domini Archiepiscopi postea non obedirent. Ipse vero dominus Rathpotensis, commissionem hujusmodi acceptans, ipsos Archidiaconum et alios de Capitulo ibi presentes, prestito primitus ab eis et eorum quolibet juramento de stando mandatis ecclesie, in forma juris absolvit. Quo facto prefatus venerabilis Pater Archiepiscopus et Primas misse solennia perficiens, infra ipsius misse solennia, prefatum fratrem Odonem, abbatem monasterii vocati Nigre Celle de Deria antedicti, secundum ritum et morem ecclesie, prout in libro Pontificali plenius continetur, solenniter benedixit[h]: missaque

et

[h] *Benedixit.*—In the early Pontificals there were two classes of Benedictions: one forming the *Benedictionale*, which was a collection of the episcopal benedictions said during the canon, but which are now discontinued in the Use of the Church of

et benedictione peractis, idem venerabilis Pater, de consensu totius conventus, et de consilio Decani, Archidiaconi, et capituli Derensis, sigillum commune conventus predicti, quod in custodia sua prefatus Pater habebat, cuidam fratri Donaldo Ohegerty, canonico dicte domus, in personam totius conventus deliberavit et tradidit; ipsi fratri Donaldo canonico, et toto conventui, sub pena excommunicationis majoris precepit ut ipsum sigillum in cista communi sub tribus clavibus et serruris[i] quamcitius commode possent reponerent et servarent; clavesque predictas certis personis regularibus ipsius conventus, per totum conventum elegendis, singulas videlz. claves singulis personis traderent conservandas, ipsique abbati sub eadem pena injunxit quod ipse nullis futuris unquam temporibus custodiam, delationem, vel contrectationem ipsius sigilli communis sibi singulariter usurparet. Qui quidem abbas sub debito juramenti hoc adimplere promisit. Quibus ita peractis prefatus venerabilis Pater Primas predictus

Rome; the other belonging to the forms which were used on special occasions or with special individuals, and which are still continued. The Roman Pontifical has three several forms in blessing an abbot: 1, De Benedictione Abbatis: neque Monachi neque Professi; 2, De Benedictione Abbatis auctoritate apostolica; 3, De Benedictione Abbatis auctoritate Ordinarii. The old Pontifical of Exeter has two Offices; one the "Benedictio Abbatis Monachorum," the other the "Benedictio Abbatis Canonicorum:" between which the chief difference is, that the latter has prayers for the abbot's diligence "ad regimen animarum."—(pp. 103–110. Exeter, 1847.) The ancient Canterbury Pontifical, preserved in Trinity College, Dublin, has only the one Office (fols. cxli. *b*–cxliii. *b*); as also another MS. Pontifical in the same depository (fols. 120 *b*–124 *b*). In the beautiful Roman Pontifical, Lugduni, 1511, there are two forms: "De Benedictione Abbatis auctoritate apostolica" (fols. 43 *b*–52 *b*); and "Si non a sede apostolica sed per ordinarium suum" (fols. 52 *b*–54 *b*).

[i] *Clavibus et serruris.*—The same regulation is in force, though not observed, regarding the parish churches of Ireland; in each of which there should be a "Coffer" for the parochial registry, and a "Chest" for the alms, secured as above.—Canons 46 and 96.

dictus versus villam Dermitii Ocathan cum comitiva sua processit. Testibus in actis hujus diei venerabili Patre domino Cornelio episcopo Rathpotensi et aliis proxime suprascriptis.

Anno, indictione, et pontificatu predictis, die vero Lune proxima ante festum Sancti Luce Evangeliste, xv^ma die mensis Octobris, Decanus, Archidiaconus, et ceteri de capitulo Derensi coram prefato domino Archiepiscopo et custode in villa Dermitii Ocathan Derensis diocesis comparentes ipsum rogarunt ut feriam tertiam proxime sequentem in ecclesia parochiali de Benchor[j] ejusdem Derensis diocesis

[j] *Benchor.*—Now Banagher, in the barony of Keenaght, about fourteen miles S. E. of Derry. The ruins of the old parish church are by far the most interesting in the diocese, not only on account of the massive square-headed door in the west end, and the curious rounded windows in the south wall, but also on account of the remarkable quadrilateral building, which holds the same relation to it as regards distance and bearing which the round towers do in general to other churches; and the tomb of the patron saint in the cemetery on the south. Sketches and descriptions of these may be seen in the Dublin Penny Journal, vol. i. p. 380; and Petrie's Essay on the Round Towers of Ireland, p. 448.

In the Rental which is attached to this record the name is written *Bangoria*, and thus helps to prove the identity of Banagher and Bangor. In Wales the original word beannchar appears only in the latter form; in Scotland in the former; and in Ireland in both. Bangor in the county of Down has occasionally been confounded with the Welsh Bangor, to guard against which the Irish annalists occasionally distinguish them, calling the Irish one beannċar Ulaḋ, 'Bangor of Uladh' (as in Annal. Inisf., 609; Four Mast., 600, 611, 666), and the Welsh bennċar brítonum, 'Bangor of the Britons' (as in Tigh., 672, Ulst., 671); or beannċar mor, 'Great Bangor' (as Tig. 756, Ul. 755, which O'Conor incorrectly refers to Ireland in Rer. Hib. SS. iii. p. 273); or bennċar mor in britannia, 'Great Bangor in Britain' (as Uls. 631).

The ancient Welsh monastery, styled *Banchor-is-y-coed*, 'Bangor subter sylvam,' to distinguish it from *Banchor Vaur*, 'Great Bangor,' the episcopal seat on the Meanath or Menai, is situated a short distance west of Chester, and is noticed by Venerable Bede under the name "*Bancor*," "lingua An-

cesis eis concederet ad faciendum et expediendum ac recipiendum omnia et singula ad que prius citati fuerunt. Qui quidem dominus Archiepiscopus, Primas, et custos predictus prefatos diem et locum, videlz. xvi[m] diem ejusdem mensis Octobris in ecclesia de Benchor Derensis diocesis, ad faciendum et recipiendum quod juris fuerit pro tribunali sedendo eis prefixit et etiam assignavit. Consequenter eisdem die et loco, videlz. xv[a] die Octobris in villa Dermitii Ocathan accessit ad dictum dominum Primatem quedam matrona Owna filia Oconchir[k] dicens se fore uxorem legitimam Magonii Ocathan sue capitanei

glorum *Bancornaburg*."—(Hist. Ec. Gent. Angl., Lib. ii. c. 2.) Ussher and, after him, Colgan and others err in deriving the name from *Ban-chor*, as if "a pulchro vel excelso choro." It is a purely Celtic word. See O'Donovan's Annals of the Four Masters, A. D. 600; Reeves' Eccles. Antiqq., p. 199.

[k] *Owna filia Oconchir*.—Una ní Conċobaır. The prefixes *O* and *Mac* denote male descent, and are never used with names of women by the Irish when writing in their own language; instead of which they prefix *Ny*, which is translated in the text by *filia*.

The O'Conors were once the leading family in this territory, and from their ancestor Cian it received its name, they being the Chein ıochta, 'race of Cian.' This Cian was son of Oilium Olum, king of Munster, who died in the year 234, and was the common ancestor of them and of O'Carroll. They were therefore of a different line from the O'Cahans, who wrested the lordship from them in the twelfth century. St. Fintan, the patron saint of Bovevagh in this territory, was of the same family, being eighth in descent from Tadhg, son of Cian, their common ancestor. From the pedigree of "Ui Conchobhair Ciannachta," preserved in M'Firbis' genealogical work [p. 669 *d*, *e*], we learn that the following lords of Ciannachta-Glinne-Geimhin, mentioned by the Four Masters, were of this family:

A. D. 679, Cennfaoladh, son of Suibhne.

A. D. 752, Tomaltach.

A. D. 881, Donnchuan, son of Conghalach.

A. D. 1094, Conchobhar Ua Conchobhair.

A. D. 1104, Donnchadh Ua Conchobhair.

Soon after the commencement of the twelfth century the O'Conors finally lost their ascendency, for in 1121 Ua hAinnearraidh [O'Henery] was lord of the territory; and in 1138 Raghnall, son of Iomhar Ua Cathain; after which the family of Ua Cathain maintained its superio-

capitanei nationis, et ab eo absque judicio ecclesie esse dimissam, et aliam de facto superinductam : unde petiit a prefato domino Primate sibi super hoc de oportuno remedio provideri. Quo audito, ipse dominus Primas et custos dictum Magonium Ocathan ibi prope existentem citari mandavit et fecit peremptorie, propter periculum imminens animarum, ut compareret coram se adstatim petitioni prefate Owne in causa matrimoniali responsurus, juri pariturus, et aliud facturus et recepturus quod justitia suaderet. Qui Magonius Ocathan[l] coram predicto venerabili Patre pro tribunali sedente humiliter comparuit, dictusque dominus Primas, ut judex ordinarius episcopatus Derensis ratione custodie antedicte, eidem Magonio Ocathan ex officio suo et ad salutem anime sue articulando objecit quod ipse quondam cum prefata Owna matrimonium per verba de presenti[m] contraxit, illudque carnali copula confirmavit, et prolem de ea suscitavit, postmodum absque judicio ecclesie illam propria temeritate dimisit, et alii in amplexibus adulterinis adhesit ; quapropter idem Pater ab eo quesivit si sciret quid dicere quare ad illam reassumendam compelli et

rity until the confiscation of Ulster, while the O'Conors sank into insignificance, in which condition they continue to exist to this day in the parish of Dungiven. O'Dugan, as cited in Cambrensis Eversus, introduces O'Conchabhar with O'Gormlaidh as lords of Cinel-Moain, which was quite a different family from these O'Conors, being descended from Loingsech, grandson of Cathan, *a quo* Ua Cathain, and as such a kindred tribe to the O'Cathains. M'Firbis designates them the Clann Concobaır Muıġe Ιṫe, 'the Clan Conor of Magh Iha.'—(Gen. MS., p. 128 *a.*) The editor of the new edition of Cambrensis Eversus, therefore, did not well in objecting to a statement which was perfectly correct.—(pp. 242, note [i], 243.)

[l] *Magonius Ocathan.*—He was the Maġnur Ua Caṫaın, son of Cumaighe [Cooey], and lord of Cianachta, whom the Four Masters notice as at war with Turlogh, son of Niall O'Donnell, in 1402, and as dying in 1403.

[m] *Verba de presenti.*—In the canon law two kinds of matrimonial contracts were recognized: one in the *verba de futuro*, and the other in the *verba de præsenti.* The former was similar to the primitive *Sponsalia* or 'Espousals;' the latter to the

et ad canonicam penam pro tanto excessu agendam compelli non debuit. Qui quidem Magonius Ocathan deliberationem petiit respondendi; qua sibi concessa, post aliqualem tractatum cum consilio suo habitum, dixit respondendo se cum prefata Owna nunquam matrimonialiter contraxisse. Unde lite negative contra jurataque hincinde de calumpnia adstatim producendos testes si eos prefata Owna in promptu haberet ipsi Owne prefatus Pater prefixit; ipsaque Owna duos testes statim produxit, videlz. Donaldum Ocathan[n], et dominum Symonem Ofenaghty[o], ecclesie cathedralis Derensis canonicum, quibus in presentia prefati Magonii Ocathan in forma juris juratis, renunciataque per prefatam ulteriori testium productione, diem crastinum, videlz. xvi[m]. diem Octobris apud Benchor in ecclesia parochiali ad publicandum si canonicum non obsistat, et ad interim examinandum idem Pater partibus assignavit. Cetera vero que hanc causam concernunt alibi annotantur. Postea vero accessit ad predictum dominum Primatem alia quedam mulier, videlz. Katerina Odochyrty[p] asserens se cum quodam Magonio M[c]gellegan[q] matrimonialiter contraxisse, et per

Solemnization of Matrimony. "Sponsalia enim de præsenti sunt ipsum Matrimonium ratum non consummatum; nec hodie nomine sponsalium significari solet, nisi expresse addatur, *de præsenti*.—Van Espen, Par. ii. § 1, Tit. 12. (Works, vol. ii. pp. 394, 417.) For the usage of the ancient Church regarding Sponsalia, see Bingham's Antiqq., Lib. xxii. c. 3 (Works, vol. vii. pp. 308–326); and for a valuable dissertation on the practice of the Irish Church, see Lanigan's Eccl. Hist., cap. xxvi. (vol. iv. pp. 70–72.)

[n] *Donaldum Ocathan.*—The Four Masters record the names of Domhnall and Aibhne, sons of Dermot O'Cathain, at the year 1432. A Donaldus O'Kathan was archdeacon of Derry in 1434–1440.—(Reg. Swayne, lib. i. fol. 52 *a*.)

[o] *Symonem Ofenaghty.* — OFinneachta, *olim* Finnsneachta. The name occurs in the Four Masters at the years 1194, 1225. It is now called Feenaghty. There was a sept of this name on either side of the River Suck, in the modern counties of Galway and Roscommon. They were dispossessed by a branch of the Burkes called Mac David. See O'Donovan under the year 1225.

[p] *Katerina Odochyrty.*—The Irish would

per Archidiaconum Derensem et quendam alium magistrum Johannem M^c^ege[r] in prefata matrimoniali causa judices constitutos ipsi Magonio M^c^gellegan in uxorem legittimam sententialiter et diffinitive adjudicatam fuisse ; sed ipsum Magonium M^c^gellegan, premissis non obstantibus, ipsam absque causa rationabili repudiasse, et alias mulieres superinduxisse. Super quo petiit sibi a prefato domino Primate

write Cacailín ni Ꝺoċaṗcaiꝸ.

[q] *Magonio M^c^gellegan.*—The parish of Tamlaght-ard was called Ard M'Gillygen in the sixteenth century, from the family who were the hereditary tenants of the twelve quarters of church-land which were in it. In later times the *Ard* has been dropped, so that this parish appearing on the Ordnance Map as *Magilligan* will prove a lasting memorial of the family. The only notice which M'Firbis takes of them is in an enumeration of the families which came from Oilioll, son of Eoghan Breadach, where he mentions Ua Ꝿiollain no Ꝿiollaꝸain, 'Ua Giollain, or Giollagain.' —Geneal. MS., p. 148 *d*. Muintir Magilligan was also the tribe name of the O'Quins of Annaly in the county of Longford.—Four Mast., 1172, 1234.

[r] *Johannem M^c^ege.* — More properly Mac Teige, being the Irish patronymic Mac Caiḋꝸ. The rectory of the church of Drumachose, beside Newtownlimavaddy, was for some time in this family. In 1367 Augustinus Macthaig was Comorbanus Sancti Kynnici (Reg. Sweteman, fol. 40 *a*, *b*). John Macthaig, his successor, is the subject of the present note: on his death Primate Fleming collated Odo Macthaig to the rectory by an instrument of which the tenor is as follows: "Nicholaus permissione divina Archiepiscopus Ardmacanus, Hiberniæ Primas, dilecto nobis in Christo magistro Odoni M^c^thaig ecclesiæ Derensis canonico salutem, gratiam, et benedictionem. Rectoriam ecclesiæ parochialis Sancti Kynnici de *Drumgossa* alias de *Ro*, Derensis diocesis, comorbaniam nuncupatam, per mortem magistri Johannis M^c^thaig ultimi rectoris et comorbani ejusdem, vacantem et ad nostram collationem hac vice jure devoluto spectantem, tibi conferimus intuitu charitatis, teque de eadem investimus, et per annuli nostri traditionem instituimus auctorizabiliter in eadem, decernentes te in corporalem possessionem ejusdem rectoriæ sive comorbaniæ cum omnibus suis juribus et pertinentiis universis, vel quasi fore realiter inducendum et defendi inductum. In cujus rei testimonium sigillum nostrum præsentibus est appensum. Dat. apud Dundalke 26 die mens. Octob. An. Dni. 1406, et nostræ consecrationis 3°."—Reg. Fleming, fol. 3 *b*, also 10 *b*. See Spelman's Glossary, voc.

mate de remedio provideri. Super quo ipse dominus Primas prefato Magonio M^c^gellegan vocato et comparenti judicialiter articulavit. Ipso vero Magonio M^c^gellegan tam contractum matrimonialem quam etiam omnem hujusmodi adjudicationem inficians jurato hincinde de calumnia, dicta Katerina Odoghyrty in adminiculum probationis sui intenti Archidiaconum Derensem predictum et magistrum Johannem M^c^ege, canonicum Derensem, quondam judices in hac causa, testes nominavit : qui de mandato dicti domini Primatis statim citati coram eo comparentes, per ipsum dominum Primatem super prefata adjudicatione que per eos pretenditur esse facta secreto et singillatim in mei Notarii et duorum testium, videlz. Decani Ardmachani et M. T. Olucheran presentia examinati fuerunt; qui concorditer deposuerunt quod talem adjudicationem aliquando fecerunt; diesque datus est Katerine predicte ad secundo producendum in ecclesia parochiali de Benchor in crastinum, videlz. ad diem xvi. hujus mensis Octobris.

His itaque peractis, prefatus venerabilis Pater, assumptis secum caballis, de providentia et sumptibus Decani Derensis pro victualibus et carriagio apportandis, cum sua comitiva, et cum Decano, Archidiacono, et aliis de capitulo Derensi processit versus Benchor Derensis diocesis; quo adveniens, herenaci et incole loci illius pro victualibus hominum et equorum dicti venerabilis Patris et suorum, atque vigilia, suis sumptibus providerunt. Testibus in acta hujus diei ut supra.

Anno, indictione, et pontificatu predictis, die vero xvi. mensis Octobris,

Corba, where the preceding is printed. It is not easy to pronounce from what stock they sprung: probably, like the M'Closkeys, they were an off-set of the O'Cathains. This seems the more likely, as we find a Maurice O'Cathain in possession of the rectory of Drumachose in 1428–1458. The name is still common in Keenaght, and is occasionally anglicised by *Tighe* and *Montagu*.

Octobris, prefatus venerabilis Pater, Primas, et custos predictus processit de Benchor versus prioratum Canonicorum Regularium de Dungewyn[s], et ibi, ad rogatum Prioris et Conventus, ecclesiam et cimiterium loci

[s] *Dungewyn.*—Ꝺun Ᵹeımın. Dungiven and Glengiven may be latinized 'Munitio pellium' and 'Vallis pellium,' and it is a curious coincidence to find them both, a thousand years after they received these names, accidentally granted to the *Skinners' Company.*

The ruins of the priory church are situated a little outside the village, in the townland Dungiven. They consist of a nave measuring forty by twenty feet, and a chancel measuring twenty-two by eighteen feet, which communicate by a lofty circular chancel-arch. The building is not uniform in its style, and bears evidence of having been added to and altered at various times. The south wall is extremely old, and so probably was the west wall, which is now prostrate; but the whole chancel is of a much later date. A round tower, measuring about fifty feet in height, stood at the S. W. corner, incorporated with the walls of the church, and angular until it reached the spring of the roof, when it assumed its circular form, and was so continued up to the cap. It was undermined by people searching for treasure, and fell about the year 1784. The conventual buildings have entirely disappeared, owing to the numerous interments in the cemetery.

The earliest mention of this church is in the Calendar of the O'Clerys, where is to be found the following entry at the 8th of January: Neaċtaın o Ꝺunᵹeımın ı ᵹ-Cıanaċꝺa ᵹlınne ᵹeımın, A. D. 678. 'Neachtan of Dungiven in Cianacht of Glen-given, A. D. 678.' On referring to the Annals it appears that the death of Neaċtan Neıp is recorded by the Four Masters at 677, and by the Annals of Ulster at 678. Though the foundation of the priory is referred by Ware to the year 1100, we do not meet with the name in the Annals of the Four Masters until the year 1206. According to them Maolpoil Ua Muireadhaigh [OMurray] was prior in 1215; and Swayne's Registry gives Philip Omureadaid as "prior domus beatæ Mariæ de Dungevin, ordinis Sti. Augustini." So that the family O'Murry would seem to have had some hereditary connexion with this church. At the dissolution its possessions were: Tirmeely [Termeel], Maghery-dungevyn, Ballywully [Ballywiddin], Ownebeg [Owenbeg]; the tithes of same, and of Leighvallychuig, Ballyassoone [Ballyness], and two quarters of Bennade; with the rectory of Boydony in the country of Cormac O'Neale. Bannade, commonly called the Benady [beınnḟaꝺa], is the valley which terminates in Dungiven; it consists of the townlands Crebarky, Magherabuy,

loci illius, sanguinis effusione polluta, solenniter reconciliavit[t]. Incolis hujus ville precipiens ut ad procurationem sufficientem ipsius, hominum, et equorum suorum pro illa nocte inter se contribuerent, ut est moris, et procurationem hujusmodi ad villam de Benchor, ubi prefatus Pater cum suis eadem nocte esset moraturus, transmitterent. Ipsi vero grattanter ita fecerunt. Ipse vero venerabilis Pater, de prefato Prioratu de Dungewyn usque Benchor eodem die rediens[u], iterato ecclesiam parochialem de Benchor ingrediens, et ibi, ante summum altare pro tribunali sedens, Archidiaconum Derensem et omnes alios de capitulo Derensi coram se preconizari fecit: qui coram prefato venerabili Patre Archiepiscopo et Primate ac custode predicto humiliter comparentes, declarata et exposita eisdem per ipsum venerabilem Patrem causa sui adventus ad presens ad diocesem Derensem predictam, videlz. quod propter custodiam spiritualitatis et temporalitatis, ac spiritualis et temporalis jurisdictionis episcopatus Derensis, ad ipsum et ecclesiam Ardmachanam, ipso episcopatu vacante, seu aliter pastoris solatio destituti, de antiquissima consuetudine legitime prescripta et hactenus inconcusse servata etiam et obtenta pertinentis, libere et plenarie exercenda, ibi advenit: quam ut dixit in presentia eorundem ipsis scientibus et tolerantibus, in casibus

sibus

Boviel, Cashel, Tamniaran, Carn, Clunteegeeragh, and Glenshane. Drawings of the old church, representing the round tower *in situ*, are to be found in Sampson's Memoir of the Chart and Survey of Londonderry, p. 328 (4to. Lond. 1814); and in Mason's Parochial Survey, vol. i. p. 302.

[t] *Reconciliavit.*—The Annals of Ulster have recorded the following case of homicide which took place at the neighbouring church of Banagher: An. 1121, Gilla-erpoic Eogain hua hAinbiaraiḋ ri Cianaċta do ṁarḃaḋ dia braiċriḃ for lar reilgi Bennċair. 'Gilla-espog-Eoghain OHennery, king of Kianachta, was killed by his kinsmen in the middle of the cemetery of Banagher.' The Four Masters record the deed, but suppress the place. The present reconciliation is instanced by Archdall under Dungiven (Monast. Hib., p. 92), his authority being Sir J. Ware, who made the extract from our record.

[u] *Rediens.*—Banagher is only two miles three quarters distant from Dungiven.

sibus diversis exercuit et exercere intendit, prout ipse et predecessores sui in aliis diocesibus provincie Ardmachane vacantibus, et maxime in diocese et episcopatu Derensi vacante, libere exercuit, et exercuerunt sui predecessores singuli suis temporibus. Unde ipse venerabilis Pater Primas et custos predictus ipsos omnes et singulos monuit sub pena juris quod omnes et singuli sibi et suis successoribus, Archiepiscopis Ardmachanis, Hibernie Primatibus, qui pro tempore fuerint, ut eorum judici ordinario loco episcopi soli et insolidum, ratione custodie antedicte, fideliter in omnibus obedirent, ac ipsum, tanquam prout fuit et est eorum judicem ordinarium pretextu custodie antedicte, et nullum alium recognoscerent, confiterentur, et admitterent cum effectu, satisfactionemque competentem de receptis per eos et quemlibet eorum de redditibus, possessionibus, seu emolumentis quibuscunque episcopatus predicti, spiritualibus vel temporalibus, prefato Patri prestarent, et quilibet eorum prestaret; penitentiamque canonicam et legalem ab eo reciperent pro commissis, et quod ipsi vel aliquis eorundem custodiam spiritualitatis vel temporalitatis aut aliquam administrationem episcopatus predicti ipso vacante ullis unquam temporibus nunquam de cetero vendicarent, usurparent, aut quomodolibet exercerent, aut eorum aliquis exerceret; sed prefatam custodiam et omnimodam jurisdictionem episcopalem, spiritualem et temporalem, prefato domino J. Archiepiscopo Ardmachano, Hibernie Primati, et ejus successoribus, integre et plenarie, pro perpetuo pro eis et eorum successoribus, in pace dimitterent. Quibus quidem declaratione protestatione et monitione per ipsum venerabilem Patrem propositis, Decanus, Archidiaconus Derensis, et ceteri omnes et singuli de capitulo[w] Derensi ibi presentes et

[w] *Capitulo*.—The Chapter consisted at this period of a Dean, Archdeacon, and ten Canons, who formed a distinct corporation from the Canons regular of the Dubh Regles. Their names are recited on the next and the following pages.

et Capitulum facientes, unanimiter responderunt pure ac sponte, et judicialiter confessi fuerunt omnimodam jurisdictionem episcopalem spiritualem et temporalem episcopatus Derensis, ipso vacante seu pastoris solatio destituto, voluntariam et etiam contensiosam, ad ipsum venerabilem Patrem dominum J. Archiepiscopum Ardmachanum, Hibernie Primatem, et ad ejus predecessores ac successores qui pro tempore fuerunt, necnon et custodiam spiritualitatis et temporalitatis, ac spiritualis jurisdictionis, et etiam temporalis, perceptionemque reddituum, fructuum, et emolumentorum spiritualium et temporalium, ad episcopatum ipsum pertinentium, pertinuisse, pertinere, et pertinere debere solos et insolidum, et ad nullos alios quoscunque: et ideo Decanus et Archidiaconus et alii omnes et singuli de Capitulo ibi presentes promiserunt quod erunt de cetero obedientes etiam et fideles prefato domino Johanni, Archiepiscopo et Primati, et ejus successoribus, qui pro tempore fuerint, tanquam prout est custodi spiritualitatis et temporalitatis, spiritualis et temporalis jurisdictionis episcopatus Derensis, ipso vacante, et eorum ut episcopo ac judici ordinario, vacatione episcopatus predicti durante ; et ad hec omnia et singula facienda, implenda, et fideliter observanda, prefatus Decanus et Archidiaconus Derensis et alii de capitulo Derensi ibi presentes, et Capitulum facientes, corporale prestiterunt, et quilibet eorum prestitit, tactis sacrosanctis Evangeliis[x], juramentum. Quorum nomina hic sequuntur: magister Willielmus M^ckamayll, Decanus Derensis ; magister Willielmus Ocathan, Archidiaconus Derensis ; magister

[x] *Evangeliis.*—Until the arrival of the English the custom of swearing on the holy Evangelists was unknown to the Irish, who resorted, instead, to croziers, bells, and other sacred reliquaries, to give solemnity to their declarations. Even when the Gospels were used it was not uncommon to introduce some other object to render the oath doubly binding. Thus in a monition directed by Primate Prene to O'Neill he requires him to be sworn "tactis sacrosanctis Dei evangeliis ad ea,

magister Johannes M[c]heyge; magister Donaldus M[c]glachlyn[y]; magister David Omorysan[z]; dominus Laurentius M[c]Calmer[a]; magister Mauritius

et super Baculum Jesu in ecclesia cathedrali Sanctæ Trinitatis Dublin."—(Reg. Prene, fol. 117.)

[y] *M[c]glachlyn.*—Domnall mac Laċlainn. The Mac Lachlanns, or O'Lachlanns as they were sometimes called, were descended from Eoghan, son of Niall of the Nine Hostages, and were akin to the O'Neills. In the eleventh and following century they were the chiefs of Cenel Eoghain, but in the thirteenth they yielded to the superior power of the collateral family, and, although they continued numerous, they were never able to recover their supremacy. The name is still common in the forms *Mac Loughlin* and *O'Loughlin*.

[z] *Omorysan.*—OMuirgiurain, which is the Irish form of the name, signifies 'little mariner,' and may be latinized *Pelagianus*. M'Firbis does not notice this family in his genealogical work, but mentions Ua Muirgiura, 'OMorrissy,' of the race of Eoghan. The O'Morrissons in the seventeenth century were numerous in the north-eastern parts of Donegal, and in the General Pardons for that county in the reign of James I. the name is of frequent occurrence.—(Rot. Pat. Jac. I., pp. 136 *b*, 137 *a*.) A rescript from Pope Martin V., preserved in Primate Swayne's registry, mentions a *Melrach Omuirgiussan* as late perpetual vicar of Fathan, *circa* 1430. The Donegal Inquisition, sped at Liffer in 1609, finds that of the six quarters of church lands in the parish of Clonmany three were given in Collumkille's time, one of which, "named Donally, is free to Donnogh O'Morreesen, whoe is the abbot's corbe, and the busshop Derrie's herenagh of those three quarters:"—"that the other three quarters of the said sixe quarters church land were given by the O'Dogherties and O'Donells to Collumkill, as a dedicacon toward his vestiments when he went to warre, which said three quarters, together with the said other third quarter, beinge free, were given to the auncestors of the said Donogh O'Morreeson, who in those daies were servaunts to Columkills:"—"and that in the said parishe are sixe gortes of glebe, whereof three gortes belonge to the viccar, and thother fower [three?] gortes to the keeper of the missagh or ornaments left by Columkill."—(Ul. Inq., App. v.) This reliquary, or Meeshach as it is called, was preserved in Inishowen till within the last century, when it was obtained in the neighbourhood of Fahan by Dr. Thomas Barnard, eldest son of the then bishop of Derry. This clergyman having been successively archdeacon and dean of Derry, bishop of Killaloe and of Limerick, died in 1806, and on the sale of his effects, the Meeshach was purchased by Mr. Vallence, a bookseller of Dublin, from whom it passed to

Mauritius OKynnele[b]; magister Rogerus Oduyll[c]; magister Symon Ofenaghty; magister Odo M[c]heyg; magister Mauritius Ocathan; magister Johannes Ocassely[d].

Quibus

Mr. Jones, the auctioneer, then to Sir W. Betham, and from him to the late Duke of Sussex; at whose sale it was bought by Mr. Rodd, the bookseller, for £20, who transferred it at that price to Lord Adare; and thus it found its way to the place of all others best suited to be its depository, the College of St. Columba, where it exists, a monument of ancient art and of recent munificence. In Sir W. Betham's Antiquarian Researches there is a drawing of it, which represents not only the part which remains of the original design, but also the incongruous additions which were made to the case, by way of a restoration, by some tasteless mechanic. An important part, however, has escaped in the silver frame of the upper surface, on which is an inscription in Irish letters, that connects the reliquary with the family under notice. It is to this effect: bpian mac bp. 1 Muipgiuppā do cumdaig me A D° m°ccccc°xxxiiii. 'Brian, son of Brian OMuirgiussan, covered me, Anno Domini 1534.' With this date agrees the style of the letter, which is angular, and possesses neither the beauty nor the distinctness of the early character. But in the Antiquarian Researches the inscription is made to tell of a remote situation, and of a still remoter age: "Brian, the son of Brian of the sea-shore of Moy, covered me Anno Domini 503, in the month of ——."—(p. 217.) In dealing with such a miracle of chronology common sense and eye-sight prescribe this rule: "Subtract the month and add 1000 years: the sum is the number which the graver carved."

[a] *M'Calmer.* — Mac Giollamuipe is probably the Irish name which assumes the present form. In the Irish Journal of 1641–7 we find Enpi mac Gillamuipe priest of Drumrath in this diocese. The family was once a powerful one in that part of the county of Down which now forms the barony of Lower Castlereagh. See Reeves' Ec. Ant., p. 339. Maolpeter M'Calmain was coarb of St. Cainnech in Keenaght, A.D. 1206.—*Four Mast.*

[b] *OKynnele.*—OCinnfaolaiḋ, now commonly known in Donegal and Tyrone as *M'Ginley* and *M'Kinlay.* In the General Pardons, *temp.* Jac. I., for Donegal, we meet the name in the forms *M'Gennelie, M'Gennell.*—(Pat. Jac. I., p. 175 *a, b.*) Hugh oge O'Donell M'Ginell was a juror at the Inquisition of Liffer in 1609; and Donogh M'Genyll of Clonokorker, gent., at another in 1613.

[c] *Oduyll.*—Ruaiḋpi ODubġoill. In Ireland the vulgar form which the name assumes is *Doyle,* in Scotland *Dougall* and *Dugald.* The Clann Dubġaill of the Scotch were a branch of the M'Donnells.

Quibus promissionibus et juramentis factis et prestitis, iidem capitulares prefatum dominum Primatem affectuose rogarunt ut nulli layco potenti[e] aliquas possessiones spirituales vel temporales episcopatus Derensis ad firmam concederet, ne illas layci hujusmodi, modico colore quesito, in dampnum ecclesie, contra voluntatem illorum quorum interest, postea detinerent. Ad quod prefatus Pater libenter assensit. Rogaruntque iidem capitulares dictum venerabilem Patrem secundo quod ipse aliquos de capitulo Derensi suos subcustodes et commissarios et collectores reddituum et jurium episcopalium ad usum ipsius Primatis in ipsa diocese deputaret. Qui quidem venerabilis Pater, habita super hoc deliberatione aliquali, factaque per Decanum, Archidiaconum, et capitulares predictos renunciatione expressa, pro se et suis successoribus, pure et sponte et etiam absolute, omnis juris seu tituli eis seu eorum alicui in custodia spiritualitatis et temporalitatis, spiritualis et temporalis jurisdictionis episcopatus Derensis, ipso vacante seu pastoris solatio destituto, quomodocunque competentis seu competituri: datisque prefato domino Archiepiscopo

See M'Firbis, p. 360 *c*, 361 *a*. In Ulidia there was a family of Uı Ḋuḃġaıll, called from Ḋuḃġall mac Aoḋa.—Reeves' Eccles. Ant., p. 361.

[d] *Ocassely.*—In the year 1429, "Patrick Ocassaly, colideus ecclesiæ Armachanæ," was ordained "ad titulum ejusdem."—(Reg. Swayne.) O'Cassely appears among the Donegal names in the General Pardons.—(Rot. Pat., pp. 136 *b*, 138 *a*.) It was never one of any note, and is now called *Cushely*, which a public character lately exchanged for *Costelloe*.

[e] *Layco potenti.*—Speaking of the church-lands in Derry, Clogher, and Raphoe, bishop Montgomery thus writes to James I.: "Theise lands did never paye rent, nor any other duetye or acknowledgement, unto any other person but onely to the Bishop untill the rebellion of Shane ONeell, who for the mayntenance of his rebellion ymposed and exacted cuttings owt of the Church lands as well as the temporall, the Byshops being not then hable to resist him."—"As appeareth also by two severall letters of Tirone him self wryten unto the nowe Bishop, w[ch] he hath lykewyse readye to showe, wherein he Tirone offereth the Bishop xx[l] sterling yearely over and above the old rent,

chiepiscopo a prefato Decano Derensi uno equo, et de Archidiacono Derensi uno alio equo, nomine et in parte satisfactionis pro redditibus et aliis emolumentis episcopalibus per ipsos et eorum quemlibet, episcopatu vacante, indebite receptis, prefatus Pater dominum Decanum Ardmachanum, Decanum Derensem, Archidiaconum Derensem, magistrum Thomam Olucheran canonicum Ardmachanum, et Mauritium Ocathan canonicum Derensem suos subcustodes et commissarios, ac collectores reddituum et emolumentorum episcopalium in ipsa diocese Derensi, ipso episcopatu vacante, sub certa forma deputavit, et literas suas patentes inde fieri mandavit et fecit; quarum tenor patet in Registro.

Quibus sic peractis, accessit ad ipsum venerabilem Patrem quidam procurator Magonii M^c^gellegan in causa matrimoniali predicta apud acta coram venerabili Patre, in mei et testium infrascriptorum presentia constitutus, et judicialiter proposuit coram eo quod si contingeret ipsam Katerinam probaret quod ipsa aliquando contraxit cum prefato Magonio M^c^gelgan domino suo, quod non fatetur, vel si contingat ipsam adjudicationem de qua dictum est supra probare, ipse procurator offert se probaturum quod antequam dicta Katerina cum ipso Magonio M^c^gelgan, domino suo, quod non fatetur, vel si contingat ipsam adjudicationem de qua dictum est supra probare, ipse procurator offert se probaturum quod antequam dicta Katerina cum ipso Magonio M^c^gelgan domino suo quomodocunque contraxit, ipse Magonius, dominus suus, cum quadam alia, videlz. cum More filia M^c^glosky[f] matrimonium legitime precontraxit; quam quidem materiam

yf the Byshop would permit him quyetly to enjoye the lands, w^ch^ he would not have done yf they had byn formerly his owne"—Ord. Mem. of Templ., pp. 51, 52.

[f] *More filia M^c^Glosky.*—Mor ní blosgaid. The names which begin with *Mac* in Irish are, generally speaking, much more modern than those which commence with *O*, and, for the most part, belong to branches of families which struck off long

riam ipse petiit admitti, et fieri quod est juris. Vnde prefatus dominus Primas, discussionem hujus cause vacare non valens, ad consilium et petitionem Decani, Archidiaconi, et capituli Derensis, cognitionem et diffinitionem cause ipsius magistris Willielmo Archidiacono Derensi, et Johanni M^{c}heyge, viva voce commisit, et suum hospitium introivit: herenacus vero et incole ville de necessariis que defuerunt et de vigilia suis sumptibus providerunt.

Anno, indictione, et pontificatu predictis, die vero xvii. mensis Octobris, post missam in ecclesia de Benchor, Derensis diocesis, mane auditam, venerunt ad venerabilem Patrem predictum in suo hospitio constitutum Decanus Derensis et alii de capitulo Derensi rogantes ut

after the *O* had been established in the name. So it was with Mac bhlosgaidh, the present *M'Closkey*, which belonged to a junior branch of the O'Cathan family. The Four Masters, at the year 1196, make mention of "Donough, son of Blosgadh O'Kane," upon which Professor O'Donovan observes: "That this Blosgy is the ancestor of the numerous clans of the Mac Closkeys in the county of Londonderry can scarcely be doubted." In the Latin records of the Armagh registry we find the radical *B*, which is now lost in the *c* of the Mac, appearing: thus A. D. 1427, "Mauritius M^{c}blosgaigh canonicus Derensis;" 1430, "Dermicius M^{c}blosgaid canonicus Derensis."—(Reg. Swayne.) In the diocese of Down there was a parish whose name was derived from this family; and in Connor there were two rectors of Ballymoney called "M^{c}Closcaid" and "M^{c}Bloske." See Reeves' Eccl. Ant., pp. 8, 81. The Rev. Alexander Ross, late rector of Banagher and Dungiven, a few days before his lamented death, made the following communication to the Editor: "One side of the Benade Glen, to the south-east of the river Roe, is almost entirely inhabited by M'Closkys. The most aboriginal race of that clan is found in the townland Cluntegeerah [parish of Dungiven]; there the vernacular language is still used, and the Ossianic poems, handed down by tradition, were found some years ago. There are two distinct families of M'Closkys in that place, one having red hair and fair complexions, the other black hair and dark, each priding themselves on their own peculiarity."—Feb. 4, 1850. Their prevalent Christian names are Patrick, Ever, Brian, and Owen. The name used to be latinized *Bloscanus.*

ut diffinitiones et ordinationes circa statum et regimen monasterii Derensis que Nigra Cella de Deria nuncupatur in scriptis dimitteret, et executores aliquos ad diffinitionum ipsarum solidiorem observantiam deputaret. Qui quidem venerabilis Pater quasdam diffinitiones et ordinationes in scriptis redactas, et suo sigillo auctentico consignatas, prefato Decano Derensi tradidit, ipseque Decanus easdem ordinationes fratri Odoni abbati ejusdem loci ibidem personaliter constituto deliberavit, quarum diffinitionum tenor alibi in Registro habetur. Insuper, ad requisitionem Decani, Archidiaconi, et aliorum de capitulo Derensi, idem venerabilis Pater literas monitionum, suspensionum, excommunicationum, et interdicti, contra Odompnaill[g], Odogherty[h], Ocathan[i], Ogarmely[j], Donatum et Bernardum filios Henrici

[g] *Odompnaill.*—The O'Donnell at this time was Turlogh, surnamed *an Fhiona*, 'of the wine.' He was son of Niall Garbh, and succeeded to the lordship of Tir Conaill in 1380, having slain, at Assaroe, his first-cousin John, who had held the lordship from 1356. His retirement is thus recorded by the Four Masters at 1422: "Turlogh, son of Niall Garbh O'Donnell, Lord of Tirconnell, took the habit of a monk in the monastery of Assaroe [beside Ballyshannon], after gaining victory over this present world; and his own son, Niall Garbh, was inaugurated in his place."

[h] *Odogherty.* — Donnell O'Dogherty, chief of Ardmiodhair and the cantred of Tir-Enda, died in 1342, and was succeeded by John his son. Conchobhar, surnamed *an Einigh*, 'the Hospitable,' son of this John, was the head of the family in 1397, and continued so till 1413, under which year his death is thus recorded by the Four Masters: "Connor O'Doherty, chief of Ardmire [in Stranorlar], and lord of Inishowen, a man full of generosity and general hospitality to the wretched and the poor, died."

[i] *Ocathan.*—Maghnus, son of Cumaighe, or Cooey, O'Kane, lord of Kianachta, died in 1403. He was succeeded by Dermod O'Kane, lord of Kianachta and Creeve, who died in 1428.

[j] *Ogarmely.*—Ua Gaiṗmleaḋaiġ, formerly called O'Gormly, and now known in Tyrone and Donegal as *Grumly*. This family was the chief one of the tribe called Cinel Moain, whose seat was upon the east side of Magh-Ith, now the barony of Raphoe, and included the parishes of Donaghmore, Clonleigh, and part of Urney; being that portion of the diocese of Derry which, with Inishowen, lies in the county of Do-

Henrici Oneyll[k], propter usurpationem jurium episcopalium ecclesie Derensis, diversis personis directas, prefato Decano Derensi tradidit et

negal; extending also towards Ardstraw Bridge in the county of Tyrone. See Four Masters, A. D. 1178, 1179. On two occasions the kindred family of O'Luinigh, which afterwards gave name to the Muntirloney mountains in Tyrone, furnished chiefs to the tribe, namely in 1090 and 1178. The Four Masters always express the dignity of O'Gormly by the term ταοιρεαċ, which was inferior in rank to the τιƷεαρnα, or 'lord,' and is explained *capitaneus* by O'Flaherty.—(Ogyg., p. 27.) The last chief of the family recorded in the Annals is Melaghlin, who died in 1340. From that time forward the O'Donnells usurped the authority, and included the lordship of the tribe in their own titles. Thus in 1342 died "Conor, the son of Hugh O'Donnell, lord of Cinel Connell, Lower Connaught, Fermanagh, *Cinel Moain*, and Inishowen." Again, in 1423, "Turlogh O'Donnell, lord of Tirconnell, *Cinel Moain*, and Inishowen." On account of this declension of the family the pedigree of the Cιneαl Mhoen, i. e. Uα ƷαιρmleδοιƷ, descends no lower than Conchobhar, son of the Maoileachlan, who died in 1340. The Annals indeed make mention of Henry O'Gormly, who was slain in 1401 by Brian, son of Henry O'Neill, in an expedition which he made through Cinel Moain into Tirconnell; and of Niall O'Gormly, heir to the chieftainship, who died in 1406; but the family had gone down, and thenceforward native records lose sight of them. The origin of the tribe and family names is thus shown in their pedigree:

NIALL of the Nine Hostages, king of Ireland, A. D. 379.
|
EOGHAN, founder of the Cinel-Eoghain.
|
MUIREADHACH.
|
MOAIN, *a quo* the Cinel Moain.
|
COLMAN.
|
FAOLAN.
|
EUDALAIGH.
|
TENDALACH, *a quo* the Clann Tendalaigh.
|
GAIRMLEADHACH, *a quo* Ua Gairmleadhaigh, or O'Gormly.

Aulif, son of Menman, seventh in descent from him, was slain in 1179.—See M'Firbis, p. 139, *b*, *c*.

[k] *Filios Henrici Oneyll.*—Henry O'Neill, surnamed Αιṁρειδ (*Avrey*), or 'the Contentious,' by antiphrasis, he being of a most peaceable disposition, was son of Niall More, and was married to Affric ny Neill, daughter of Aodh O'Neill his grandfather, whose death is recorded by the Four Masters at 1389. He had issue Domhnall, Brian More, Niall, Ruaidhri, Seaan, and Henry. He was next in succession to the lordship of Tyrone, but did not outlive his elder brother, Niall Oge,

et deliberavit. Consequenter quoque quandam dissensionem inter duos incolas ville de Benchor predicte super herenacia[1] ville ipsius idem

who was in the enjoyment of that dignity. He died in 1392. After his death his sons formed a party, under the name of *Clann Henry*, and for several years distinguished themselves by their exploits against O'Donnell, O'Neill, and the English, until 1399, when they attacked the English at Dundalk, and Domhnall was made prisoner and sent to England. He was ransomed, however, in 1401. This Domhnall, whose name is latinized *Donatus* in the text, and who was surnamed ᵬoᵹ, or 'Soft,' assumed the lordship of Tyrone in 1403, his uncle Niall Oge having died in the preceding year. After many vicissitudes of fortune, in which he was sometimes triumphant and sometimes a prisoner, he was slain in 1432 in Keenaght, by Domhnall and Aibhne, sons of the Dermod O'Kane of whom we have already spoken at p. 29. On his death the lordship reverted to his cousin Owen, son of Niall Oge, who was inaugurated on the Leac-na-Riogh at Tullaghoge. His brother, Brian Mor, whose name is latinized above by the usual form *Bernardus*, was slain in 1401 by O'Donnell, while on a predatory expedition in Tirconnell. Hugh, another brother, was alive in 1412; Niall died in 1430; and Niall Roe in 1432. The descendants of the family were subsequently known by the name of ꞅlıoċꞇ Enꞃı Aıṁꞃeıḋ, 'the race of Henry Avrey' (Annals, 1470, 1482); but they lost their influence, and were never after able to regain the lordship of Cineal Eoghain.

The chief seat of the family was near Newtown Stewart, in the parish of Ardstraw, where some curious traditions of "Henry Ouree" are still preserved. Dr. Fitzgerald, who knew nothing concerning this individual but what he had learned from local tradition, thus writes in his Statistical Account of Ardstraw: "There are three old castles in the parish; the most ancient is that above Newtown Stewart, which I have already taken notice of: it stands on a high hill, a little to the south-west of the town, and has two round towers and a platform. The towers, except on the north side, are entire. This castle belonged to Henry O'Neal, who, according to tradition, was king of Ulster in the fifth [rather *fifteenth*] century: he was called by a name which signifies in Irish *cross* or *wicked*, as characteristic of his temper." The writer then proceeds to relate one of the traditions concerning this Henry. The other two castles are believed to have been erected by Henry's brothers, or more probably his sons. One called Cashlin Moyle stood near the junction of Struell and Glenelly rivers, about eighty yards west of the glebe-house, and gave to the townland the name of *Castlemoyle*. The other stood in a line between

idem venerabilis Pater, ad requisitionem Decani, Archidiaconi, et capituli Derensis ibi presentium, sententialiter et diffinitive sopivit. Deinde, ad requisitionem predictorum Decani, Archidiaconi, et omnium de capitulo Derensi ibidem presentium, idem venerabilis Pater quandam rectoriam ecclesie de Dromogarvan[m], Derensis diocesis, de jure

the two former, in a plain on the east of Newtown Stewart, called the *Holme*, and was built on a mound which still remains. Besides these there was a castle on a small island in the most northerly of the three lakes of Baron's Court demesne, which was called Island Mac Hugh. See Parochial Survey, vol. i. pp. 116–119.

[l] *Super herenacia.*—The herenagh lands in this parish, which were confirmed to the see by the Patent of James I., were Derkreayr, Templemoyle, the Aghleske, Ballnetempell, Trayavan, Karnan, and the half balliboe of Killownaght, which six towns or balliboes contained two quarters and a half of a balliboe.—(Rot. Pat. Jac. I., p. 279 *b.*) They are now known by the names of Derrychrier, Templemoyle or Caugh, Aughlish, and Killunaght, on the north-western side of the Owenreagh river; and Magheramore, Teeavan, and Carnanbane, on the south-eastern side. The old church is in Magheramore, formerly called Ballintemple, but the townland is chiefly tenanted by Protestant settlers. The townland Templemoyle, so called from the ceampull maol, or the *Ecclesia mutila* sive *imperfecta*, the foundations of which yet remain in it, is about the best church land in the parish, and serves as an exception to the general rule, in that it is occupied by Roman Catholics, while the higher and less productive land has been tenanted by Protestants. Among the native Irish tenants of this townland there are a good many O'Heneys, who are probably the descendants of the original herenachs, the patron saint of this parish being Muriedhach O'Heney, and his date some time in the eleventh or twelfth century.

[m] *Dromogarvan.*—In the ancient Taxation of the diocese this church is called *Deregaruan.* The latest record in which the Editor has found mention of the name is in the Dungannon Inquisition of 1609, where it is noticed in these words: "Tawlaghtdrumnagaruan, conteyninge twentie ballіboes, wherein is both a parson and a viccar presentative, who pay twelve pence a peece proxies to the said lord bushopp of Derry," &c.—(Ul. Inq., App. ii.) However, this name, as well as this description, belongs not to Drumagarvan in particular, but to Tamlaght, commonly called Tamlaght O'Crilly, in which it has merged. The name, now corrupted to *Drumagarner*, is borne by the extreme townland of the parish on the north-east, which is si-

jure et de facto vacantem, et ad collationem Episcopi Derensis, dum vixit, spectantem, nunc vero ad collationem ipsius domini Archiepiscopi, ratione custodie predicte, spectantem, cuidam Dermitio Omolgan[n], presbytero, auctoritate ordinaria, contulit; ipsumque Dermitium auctorizabiliter instituit in eandem rectoriam de Dromogarvan, et per annuli sui traditionem investivit de eadem, mandans Archidiacono Derensi ibi presenti ut ipsum Dermitium induceret in corporalem possessionem rectorie predicte, et inductum defenderet.

His itaque peractis, assumptis certis caballis de villa de Benchor ad numerum quinque vel circiter, pro cariagio suo et comitive sue, sumptibus communibus herenacorum et incolarum ville de Benchor predicte, idem venerabilis Pater versus diocesem Ardmachanam remeavit, Decano, Archidiacono, et aliis de capitulo Derensi ipsum per spatium duorum miliarium vel circiter concomitantibus; quibus valedictis

tuated on the high road about half way between Harvey Hill the Glebe, and Kilrea.—(Ord. Surv., s. 27.) There is not a vestige of the church or its cemetery now remaining, but it is known that on an eminence at the west side of the road, called "Church Hill," is a spot where the late Thomas Hutcheson, Esq., found, within these sixty years, human skulls and other bones, together with a baptismal font. The tradition concerning the place is that it was chosen as the site of an intended church, and that the building was commenced, but never perfected, as the materials were carried away by night, and transferred to the more favoured spot in Tamlaght, which is the site of the present church. The tradition, however, corroborates the supposition of a church having been once there, and the present record supplies the rationale of the legend.

[n] *Omolgan.* — In Irish OMaoloġain, now anglicised to Mulligan, Mulgan, and Molyneux. O'Dugan, in his enumeration of the chief families of Tir-Chonaill, notices "O'Maelegain, in Tir-Mic-Carthainn," which may be the modern barony of Tirkeeran, in the county of Derry, though this is improbable, as we find the Mointer-Mollegan herenaghs of Tullyfern, north of Ramelton, which is more likely to have been their habitat. Mac Geoghegan correctly places this territory in the county of Tirconnel, or Donegal. In 1435 Patricius Omolochan, rector of Eanga (Termon-eeny), was ordained priest by John, bishop of Connor.—(Reg. Swayne.)

valedictis et in pace dimissis, idem venerabilis Pater per invia montium de Glanalee[o] cum comitiva sua incedens, ad ecclesiam de Dissert-da-crea[p] in Decanatu de Tylaghog[q], Ardmachane diocesis, in pace pervenit.

Tenor

[o] *Glanalee.*—Written Ꝺleann ꝑoıchle by the Four Masters at 854, and Ꝺleann aichle at 1600. It is now called *Glenelly*. This valley, through which the Glenelly river flows, is a district on the north-east of Tyrone, coinciding with the parish of Upper Bodoney; about fifteen miles long, and from one and a half to three miles wide. It commences at the county marches, widening as it goes towards Sperrin, and narrowing again near the old church of Ꝺoṫ Ꝺoṁnaiċ, '*Bodoney*,' which is situate in it. Two parallel roads run through it, one on each side of the water. That on the north side forms the Draperstown and Strabane road.—(Ord. Surv., s. 12.) St. Aithcen, seventh in descent from Colla Meann, was the patron saint of Bodoney. But the valley is principally remarkable as having given birth to the famous Colman-Ela, joint patron of the see of Connor, and founder of Lynally in the King's County. In his Life we find the following passage: "Fuit vir vite venerabilis Colmanus nomine de nobili gente Hybernie, i. e. de Nepotibus Neill [Hy Neill], et pater ejus Beogne vocabatur. Qui, cum esset regio Midi [Meath] a Laginensibus devastata, fugit cum suis in *Vallem Hoichle*, et ibi natus est sanctus Colmanus."—Liber Kilkenniensis, fol. 129 *b*, col. i. (Marsh's Library, MS. Cl. v. 3, Tab. 1, No. 4). See Colgan, Act. SS., p. 354, *b*, n. 25; Trias Thaum., p. 181, n. 171. The late Professor Mac Cullagh was born in Landahussey, a townland in this glen.

[p] *Dissert-da-crea.*—Now Desertcreat, a parish in the county of Tyrone.—Ord. Surv., s. 37, 38. The name, as correctly given by the Four Masters at 1281, is Ꝺiꞃiꞃꞇ ꝺa chꞃioċ, 'the Desert of the two Territories,' and with it agrees the form preserved above. In the King's Books and early diocesan Visitations it is called *Disertcreagh.*

[q] *Tylaghog.*—Ꞇulaċ-oꝫ was the name of a large earthen fort, which is now included in the glebe of Desertcreat parish. Within it was the Leac-na-Riogh, or stone Inauguration-chair of the O'Neills. Being a place of great importance it gave name to a rural deanery in the diocese of Armagh, and comprehended all that portion of the diocese which lies in the counties of Tyrone and Londonderry. Sometimes the rector of Desertcreat was styled from Tulaghog; and the Armagh registries have preserved the names of many of the "Officiales de Tulaghog," who exercised ruri-decanal powers, and appear to have been invested with considerable ecclesiastical jurisdiction.

Tenor vero ordinationis et commissionis de quibus supra fit mentio sequitur in hunc modum: Johannes, permissione divina Archiepiscopus Ardmachanus, Hibernie Primas, custos spiritualitatis et temporalitatis, ac spiritualis jurisdictionis episcopatus Derensis, ipso episcopatu pastoris solatio destituto, dilectis filiis fratri Odoni M'Gylbryd Odochyrty abbati, et conventui, Celle Nigre[r] de Deria, salutem, gratiam, et benedictionem. Quia circa statum et regimen tam personarum quam loci vestri predicti aliquas constitutiones et diffinitiones duximus faciendas, eas vobis transmittimus hic expressas, vobis firmiter injungentes in virtute obedientie nobis jurate, sub pena excommunicationis

[r] *Celle Nigre.*—That Sir James Ware was correct, notwithstanding what the Ordnance Memoir of Templemore (at p. 25) says to the contrary, in including this house among those of Regular Canons of St. Augustine, appears from a preceding passage in this Visitation (p. 20), but more especially from an entry in Archbishop Prene's registry, of which the following is the substance: At a visitation held by the Primate in Armagh, November 7, 1442, John, abbot of the monastery of St. Peter and St. Paul, Armagh, of the order of St. Augustine, came forward and stated, that from time immemorial his predecessors possessed the right of visiting the "Cella Nigra S. Columbæ de Diria ut filialem locum dicto monasterio subjectum," and receiving three marks proxies. In support of this claim John bishop of Derry declared that he remembered Matheus M'graa, the abbot of said monastery, to have visited on two occasions the said cell, "ut sui filialem et subjectam, tanquam Pater Abbas." Philip, dean of Clogher, also, then sixty years of age, stated that he remembered Nicholas Omukean, another abbot of said monastery, to have exercised the like jurisdiction. To the same purport was also the testimony of Michael Olucheran (fol. 31 or p. 45). Whereupon the abbot's prayer for the Primate's sanction was favourably entertained, and a Confirmation was granted to him on the 20th of the same month.

It is true that the monasteries founded by St. Columba originally followed a Rule peculiar to themselves, and, on the other hand, that the distinction of *Regular* and *Secular Canons* was unknown till the eleventh century; but it would seem that all the ancient Irish Rules were abandoned by consent in the twelfth century, and the comprehensive one bearing the name of St. Augustine introduced in their stead. See Ussher's Sylloge, Epist. xxx.

municationis majoris, quam in singulas vestras personas ferre intendimus si mandatis nostris non parueritis cum effectu, quatenus eas in omnibus et per omnia integre et fideliter observetis. In primis ordinamus, diffinimus, et mandamus, quod tu frater Odo, abba predicte, illam Katerinam filiam Odochyrty quam nuper in concubinam tibi diceris assumpsisse, infra trium dierum spatium a notificatione presentium tibi facta, a tua curia, cohabitatione, et cura, abjicias et repellas, ipsam postea minime assumpturus. Item ordinamus, diffinimus, pariter et mandamus, quod tu Abba predicte ab omnimoda solutione cujuscunque promissi pro superinductione Katerine predicte omnino desistas, et pro alia concubina quacumque de cetero assumenda, quod absit, nullum promissum facias, aut munus quodcunque dones, quinverius dissipes in futurum. Item ordinamus, diffinimus, pariter et mandamus, quod quecunque bona mobilia vel immobilia ad dictam domum pertinentia per te, dum fuisti ejusdem domus custos, alienata, infra decem dierum spatium revoces, et dicte domui ea plene restituas cum effectu, ita quod tu vel alius quiscunque Canonicus dicte domus nulla bona domus predicte pro aliqua muliere habenda expendas exponas seu promittas, expendat exponat sive promittat. Item ordinamus ut supra quod nulla mulier suspecta per te vel per aliquem Canonicum dicte domus infra septa domus ejusdem introducatur, aut infra septa predicta dormiat aut quiescat. Item ordinamus quod tu et singuli Canonici dicte domus in communi refectorio insimul comedatis, sanctam et devotam lectionem[a] in refectione habentes,

[a] *Lectionem.*—In the "Antiquæ Consuetudines" of the monastery of Regular Canons, of St. Victor, in Paris, the ordinance "De lectione mensæ" forms the subject of the 58th chapter. The Lector, it directs, "debet ab armario quærere quid et ubi legere debeat. Mixtum si voluerit accipiat. Cum fratres ad lavatorium vadunt, librum secum deferat. Interim dum lavant in refectorium ingrediens super pulpitum ponat, et proviso convenienti principio apertum relinquat, et statim descendat, ne ingrediente conventu in pulpito appareat. In illis diebus quibus

bentes, et in uno dormitorio infra domum predictam insimul dormiatis. Item ordinamus, diffinimus, pariter et mandamus, quatenus omni die Dominico, et quolibet festo solenni, omnes hore canonice et una missa solennis cum cantu, et alia sine cantu, in choro prefate ecclesie devote psallantur; et qualibet alia feria una missa ad minus in eadem ecclesia celebretur, et hore canonice in choro psallantur, saltem sine nota. Proviso semper quod quilibet celebraturus ad altare Dominicum de peccatis suis contritus pariter et confessus in penitentia vera accedat. Datum sub nostro sigillo apud Benchor, Derensis diocesis, xv. die mensis Octobris, Anno Domini M^{mo}ccc^{mo} nonagesimo septimo, et nostre consecrationis quartodecimo.

Damus autem et concedimus Decano ecclesie cathedralis Derensis per tenorem presentium potestatem vos et vestrum quemlibet ad observantiam ordinationum predictarum per omnes censuras ecclesiasticas, si oportuerit, compellendi, vosque et vestrum quemlibet si eis contravenire contingat, quod absit, canonice puniendi.

Johannes, permissione divina Archiepiscopus Ardmachanus, Hibernie Primas, custos spiritualitatis et temporalitatis episcopatus Derensis, ipso episcopatu pastoris solacio destituto, dilectis filiis magistro

ad missam evangelium legitur de quo expositio habetur, si expositio illa ad matutinum tota lecta non fuerit aut fere tota, legatur in refectorio." The subjects for the various seasons are then specified, consisting of appropriate selections from the canonical writings, together with extracts from the homilies of Origen, and the expositions of Augustine. "Et notandum quod historiæ et ceteræ quæ in Ecclesia leguntur, non debent legi in refectorio donec in Ecclesia incipiantur. Si ea quæ per singula tempora distinximus singulis temporibus non sufficiant ad legendum, armarius provideat quid de tractatibus Patrum secundum temporis exigentiam in refectorio legi debeat. In festivitatibus Sanctorum legantur vitæ vel passiones eorum. Mensæ lector aperte et distincte et tractim legat, et dum legit aurem accommodet priori, ut si quando emendaverit, intelligere possit. Finita lectione relinquens librum clausum super pulpitum, sine mora descendat, et postquam comederit secum referat."—Martene de Antiq. Eccl. Ritibus, vol. iii. p. 279. (Antv. 1764.)

magistro Mauritio Ocorry, ecclesie nostre Ardmachane Decano, magistris Willielmo M^{c}kamaill, et Willielmo Ocathan, Decano et Archidiacono Derensibus, necnon magistris Thome Olucheran et Mauritio Ocathan, ecclesiarum Ardmachanarum et Derensium Canonicis, salutem, gratiam, et benedictionem. Ad exercendum nomine vice et auctoritate nostris omnimodam jurisdictionem episcopalem in diocese Derensi, necnon ad recipiendum, levandum, et exigendum, omnes redditus, proventus, et alia proficua, ad dictum episcopatum spectantia, pro fideli compoto nobis inde reddendo (collationibus beneficiorum et incartationibus terrarum duntaxat exceptis, et nobis specialiter reservatis), vobis, seu tribus vestrum, vices nostras committimus per presentes, cum coercionis cujuslibet civilis et canonice potestate. In cujus rei testimonium, nostrum sigillum fecimus his apponi. Datum apud Benchor, Derensis diocesis, xiv. die mensis Octobris, Anno Domini M^{mo}ccc^{mo} nonagesimo septimo, et nostre consecrationis quarto decimo.

Acta sunt hec que supra dicuntur sub anno, indictione, pontificatu, mense, diebus, et locis, quibus supra. Presentibus reverendis et discretis viris magistris Mauritio Ocorry, Decano Ardmachano; fratre Nicholao Olucheran, abbate monasterii Apostolorum Petri et Pauli, Ardmachie; magistro Thoma Olucheran, canonico Ardmachano; dominis Roberto Notyngham, cruciferario Archiepiscopi et Primatis predicti, rectore ecclesie parochialis de Ardmacasch, Dunensis diocesis; Ricardo Waspayn, rectore de Balysoun, Midensis diocesis; fratre Johanne [*Broun*], confratre domus sancti Johannis de Atrio Dei; et Willielmo Botyller, presbyteris: Thoma Talbot; Ricardo Bagot; et Ricardo Whyte, domicillis: Johanne Wolf; Johanne Sandale; et Ricardo de la Foo Tour; clericis Ardmachane, Dublinensis, Midensis, et Darensis diocesis[t]: domino Laurentio Omullanfuy,

[t] *Diocesis.*—The preceding names have been already noticed at pp. 12–15.

Omullanfuy[u], rectore ecclesie parochialis de Donaghmore[v]; domino Laurentio Obuyll, perpetuo vicario de Ardstraha; domino Philippo Okarbulan[w], rectore de Clonlege[x]; et Donato Okarbulan, clerico, rectore

[u] *Omullanfuy.*—In Irish OMaoılaınbċe, now metathesised to *Mulvany.*

[v] *Donaghmore.*–From the many churches in Ireland so called this is distinguished by being designated Doṁnaċ moр Maıġe Iṫa, 'Donaghmore of Magh-Ithe.' Its foundation is ascribed to St. Patrick by the ancient author of the Tripartite Life: "Suscepto itinere per magnam illam convallem quæ *Bearnus-mor* de *Tir-aodha* appellatur, et per regionem *Mag-ithe* nuncupatam; venit ad locum illius regionis in quo fundavit Ecclesiam vulgo *Domnach-mor* appellatum: cui unum è discipulis *Dubdubanum*, Corcani filium, præfecit." —ii. c. 114. (Trias Th., p. 144 *b.*) This Dubdubanus or *Nigellus* Colgan takes to be the Dubanus whose name occurs in the Irish calendar at November 11. He errs, however, in placing this church in the diocese of Raphoe.—(*Ibid.*, p. 181, n. 164.) From the mention of it in O'Donnell's Life of Columba, it would appear that the church adopted the rule of that saint: "Postquam enim Ecclesiam illam Tirconallensis districtus, *Domnach-mor Muighe Hithe* nuncupatam, benedixisset," &c.—i. c. 5. (*Ibid.*, p. 390.) At 1064 the Four Masters have the following entry concerning it: "Eochaidh Ua Doireidh [O'Deery], archinneach of Domhnach-mor of Magh-Ithe, died." The O'Deerys, it is to be observed, were found in the Derry inquisition of 1609 to be the herenachs of Columbkill in the diocese of Raphoe. An inquisition sped at Derry in 1602 finds the two herenachs of St. Columbkill's lands to be O'Dery and O'Dowry.—(Ul. Inq., No. 2, Eliz.) The Donegal Inquisition of 1609 has the following notice: "The parishe of Donoghmore, conteyninge in all fower ballibetaghes, whereof there are fower quarters of herenagh land in the tenure of Mointergallon and Mointergarredie, the herenaghes of that place, who yeeld thereout to the said busshop of Derry, the yerely rent of forti shillinges per annũ, and foure score meathers of malte, and out of the busshop's thirdes of the tiethes there, twentie-six shillinges and eight pence penčon per annũ; and the said jurors further say, that the said herenaghes did, over and besides, pay yerely unto the temporall lords of Clanfyn, fower meathers of butter and eight meathers of meale cosheringe, and that in this parishe is both a parson and viccar presentative, and the tiethes paid in kynde, one third parte thereof to the parson, an other third parte to the viccar, and thother third parte to the herenaghes."

[w] *OKarbulan.*—The passage in M'Firbis' genealogical work which notices this family is worthy of insertion here, for the

rectore de Furny, Derensis diocesis; et multis aliis, tam clericis quam laycis, testibus ad premissa vocatis specialiter et rogatis.

Et ego Ricardus Kenmore[y], clericus Midensis diocesis, publicus

account which it gives of other branches of the same stock holding church lands in this part of the diocese. Iollan mac Eoghain mic Nell naoighiallach o ffuilid is in Breudaigh Ui Fionnain, Ua Mannain no Ua Manain, Ua Cerballain, Ua Earchomais, Ua Golain, Ua Uidhir, Ua Branacain, Ua Ceallaigh, Ua Suibhne no Ua Duibhne, agus clann Iolgaile. "IOLLAN, son of Eoghan, son of Niall of the Nine Hostages, from whom are in Bredach [a territory on the east of Inishowen, embracing the townland Bredagh Glen in the parish of Lower Moville], the Ui Finain [O'Finan], Ua Mannain [O'Mannin or Manning], Ua Cearbhallain [O'Carrolan of Clonleigh], Ua Earchomais [O'Harkan, herenagh of Clonca], Ua Golain [the Muintir-Gallen, herenaghs of Donaghmore], Ua Uidhir [the Clann-Magwories, tenants of Grange-birt or Burt], Ua Branagain, Ua Ceallaigh [Kelly], Ua Suibhne or Ua Duibhne [O'Doghie, herenaghs of Culdaff], and Clann Iolgaile [Lilly]."—p. 149 *a*. Two centuries subsequent to this Visitation the O'Carolans were still connected with Clonleigh. See following note.

[x] *Clonlege.*—Cluain-laogh, 'the calves' meadow,' now Clonleigh, a parish in the barony of Raphoe, containing Lifford, the county town of Donegal. Its patron saint was one of the twelve missionaries who accompanied St. Columbkille to Iona, and his name appears in the Irish Calendar at the 24th of March as Lughaidh mac Eachaidh Cluain laogh, 'Lughadh, son of Eachaidh, of Cluain-laogh.' The Cottonian MS. of Adamnan calls him "Luguid Mocuthemne Echoid."—(Ussher, Brit. Ec. Ant., c. xv., Works, vol. vi. p. 237; Pinkerton, Vit. Antiq., p. 187.) He was of the same stock as the O'Carrolans of Clonleigh, being the grandson of Iollan, the progenitor of the several families mentioned in the preceding note. "The parish of Clonleigh, conteyninge in the whole twoe ballibetaghes, whereof twoe quarters are herenagh land in the tenure of O'Carolans, yeeldinge thereout, yerely, unto the lord busshop of Derry thirty-three shillings and fower pence rent, and out of the busshop's thirdes of the tiethes there, thirteene shillings and fower pence pencion, which rent the said O'Carrolans aunciently paid."—*Inq.* 1609.

[y] *Kenmore.*— An unusual name, but probably a variety of the following. Henry *Kenfer*, vicar of Molary, rural dean of Drogheda in 1442.—(Reg. Swayne.) Sabina Necarvell, wife of Nicholas *Kenver* of Kilsaran, 1461.—(Reg. Prene.)

publicus auctoritate apostolica Notarius, premissis omnibus et singulis, dum sic ut premittitur agerentur et fierent, una cum prenominatis testibus presens interfui, eaque omnia et singula sic fieri vidi et audivi, ac, aliis arduis negotiis occupatus, per alium scribi feci, publicavi, et in hanc publicam formam redegi, signoque meo solito et assueto signavi, rogatus et requisitus in fidem et testimonium omnium premissorum. Non noceat interlineari de verbo *predicto*[z] inter LVI. et LVII. lineas, nec de rasura in verbo *ipsaque* in CL. linea[a], nec in verbo *ut*[b] inter LVIII. et LIX. lineas a capite hujus instrumenti numerando; nec in verbo *eo*[c] inter XCVIII. et XCIX. lineas a fine hujus instrumenti numerando; que verba scriba antedictus negligenter omisit, et postmodum ego Ricardus, Notarius antedictus, ante signi[d] mei appositionem supplevi, et hic approbo.

DECANATUS

[z] *Predicto.*—This specification shows the legal accuracy with which this instrument was drawn up. The interlineation here mentioned occurs at p. 21, line 10, of the present work.

[a] *Linea.*—Recte "CLI." The word referred to is at p. 38, l. 7.

[b] *Ut.*—See above, p. 21, line 15.

[c] *Eo.*—See above, p. 40, line 9.

[d] *Signi.*—There is no seal attached to the roll, nor does there appear ever to have been. There is, however, at the foot, a curious device drawn with the pen, surmounted by a double cross. A smaller but similar pattern is drawn over each of the two seams where the membranes of the roll are stitched together, as a security against alteration.

DECANATUS DE INYSOWYN[e].

Rentale[f] reverendissimi in Christo Patris et domini, Domini Johannis, permissione divina Archiepiscopi Ardmachani, Hibernie Primatis, custodis spiritualitatis et temporalitatis episcopatus Derensis, ipsius sede vacante, factum in civitate Derensi octavo die mensis Octobris, Anno Domini M^{mo}ccc^{mo} nonagesimo septimo.

In primis de redditibus Civitatis Derensis[g] —— x · s̃.

Item

[e] *Inysowyn.*—The following rental does not form part of the roll, but is entered on a schedule which is attached to the foot of it.

In Primate Mey's registry this deanery bears the same name, but in bishop Downham's return of 1622 it is called the "Deanery of Derry." Inishowen, which is now the baronial name, is derived from Inir Eoġain, 'Eoghan's Island,' and was given to the patrimony of Eoghan or Owen, son of Niall of the Nine Hostages, from whom the Cinel-Eoghain and Tirone also have their names. There is a map specially devoted to this peninsula in the edition of Mercator's Atlas, Amsterdam, 1630, between pp. 50, 51. It is, however, an after-insertion, for it bears the date 1661.

[f] *Rentale.*—The episcopal income of the see of Derry formerly flowed from four sources; namely, the Rectory of the mother-church; the Tertia Episcopalia; the Herenagh rents; and the Refections for which their tenants were liable. The first three of these enter into the above rental, but the fourth, being an arbitrary impost, though the most productive, was not rateable. In the following notes the extracts which are marked *Inq.* are taken from the Inquisitions of the counties of Tyrone, Coleraine, Derry, and Donegal, which were sped in 1609, and are printed in the Appendix to the Ulster Inquisitions.

[g] *Derensis.*—The bishop of Derry was seised of "one house or castle, with a garden plott thereunto adjoyninge, scituate on the south side of the cathedrall church nere the longe tower, in the iland of Derry; and of one orchard or parke, lyinge on the east syde of the great forte in the said iland of Derry; of and in the

(Decanatus de Inysowyn.)

Item in Faynwor[h] ———————————— xl · s̃.
Item in Disertęgny[i] ———————————— v · s̃ · iiij · đ.
Item in Clonmane[j] ———————————— v · s̃ · iiij · đ.
Item in Townaghglyntachyr[k] ———————— x · s̃.

Item

quarter of land called Craggin and Drumniurny [now Creggan], and of and in the half quarter of land called Courneglogh [now Edenballymore], all lyinge and beinge on the north side of the bogg nere the said iland."—*Inq.*

[h] *Faynwor.*—"The parishe of Faughan, conteyninge, in toto, 6 ballibets, whereof there are six quarters of herenagh land, and a ruinous castle standinge thereupon, viz. Castlequarter [Id.], Maghereveg [Magherabeg], Leiturr [Letter], the Sleanequarter, the Millquarter, and Lisbannagh [Lisfannan], and that the auncient herenaghs of Leiturr were the sept of Donell McNeale O'Donnell, and that the quarters of Sleane and Millquarter were inhabited by the septs of the Mounterheiles as herenaghes of that land, and that the said quarter of Lisbanagh was likewise inhabited with the sept of Murtagh O'Donell, who nowe is herenagh there, and that Castlequarter and Maghereveg were mensall landes of the lord busshop of Derry, and that there are yerely and auncient rents yssuinge and payable out of thother 4 quarters of land, viz. out of everie quarter ten meathers of butter, every meather conteyninge two gallons Englishe measure, twentie gallons of meale of the same measure, sixe score meathers of seed oates of the same measure, to be paid att candlemas yerely, and five shillings and foure pence per annum out of everie of the said quarters, and twoe muttons to be delivered in july and august; and alsoe, out of everie of the said quarters, one quarter of beofe per annum to be levied in winter, and that of all the said chardge, (except the said rent paid in money,) the parson and viccar ought to pay the seventh parte."—*Inq.*

[i] *Disertegny.*—"The parishe of Deserteigny, conteyninge eight quarters, of which there are twoe quarters of church-land, viz. Ballyannan [Id.], and Tondowe [Tonduff], and that the auncient herenaghes thereof were the Magraddies, and Magraddie is nowe the herenage whoe paies thereout, yerely, unto the lord busshop of Derry, such and the like rent as in the said parish of Faughan."—*Inq.*

[j] *Clonmane.*—"The parishe of Clounemanny [now Clonmany], conteyninge five ballibetaghes and an halfe, everie ballibetaghe consistinge of fower quarters, whereof there are six quarters of church land."—*Inq.* See above, p. 45.

[k] *Townaghglyntachyr.*—"The parishe of Donoghclantagh [now Donagh], conteyninge 15 quarters of land, whereof to the

(Decanatus de Inysowyn.)

Item in Cluancha[l] ————————	ij marc̃.
Item in Coldochaa[m] ————————	x · s̃.
Item in Gryllagh[n] ————————	x · s̃.
Norborgh[o] ————————	ij · marc̃.
Maydbylly[p] ————————	ij · marc̃.

Item

church belonge 3 quarters, of which one quarter called Carroghnefarneballibronegan is free to the herenagh of that place called Mackolligandonill, who paid out of thother 3 quarters to the busshop of Derry, such and the like rents proportionablye as before. And one gort belonging to the keeper of the sainct's [Columbkille's] bell there."—*Inq.*

[l] *Cluancha.*—"The parishe of Clonka, conteyninge 6 ballibetaghes, whereof 6 quarters belonge to the church, and that there are three severall herenaghes of the said land, viz. O'Harkan, who paieth out of 2 of the said 6 quarters such rents and dueties proporcionablie as before; and that two other of the said 6 quarters belonge to O'Mollinogher as herenagh thereof."—*Inq.* For the name of the third herenagh see under *Gryllagh.*

[m] *Coldochaa.*—"The parishe of Cooledagh [now Culdaff], conteyninge 6½ ballibetaghes, whereof three quarters of land belonge unto the church, and that O'Doghie is herenagh, whereof he hath one quarter free to himself, and paieth out of thother twoe quarters such yerely rent proporcionablie as before."—*Inq.*

[n] *Gryllagh.*—"Thother 2 quarters [of the herenagh land of Clonka], called Crellagh, are in the possession of the Clanloughlangrillies, who are herenaghes thereof, and thereout do pay unto the busshop of Derry such rents and dueties proporcionablie as before."—*Inq.*

[o] *Norborgh.*—"The parish of Movilly conteyninge of herenagh land fower quarters, and Manus M[c]Melaghlin is the herenagh of one of the said quarters called Carrigcooley [now Cooly], whoe auntiently paid yerely to the busshop of Derry such rents proporcionablie as before;—there is a sept of the O'Doghorties, named Slutt Will'm Doe, who occupieth an other of the said quarters called Carrinenough, as herenagh there;—there is alsoe half a quarter of free land named Taivennegallen, in the tenure of the Maclaughlins, who pay thereout the yerely rent of 3*s.* 8*d.* viz. to O'Morreeson 20 pence, and to the officiall 2 shillinges."—*Inq.*

[p] *Maydbylly.*—This name is written in a smaller and lighter hand than the rest, and seems to have been added by some one who was not aware that the preceding was an aliter for it. It is not added in the corresponding list under the Tertia. Moville is intended by either name.

(Decanatus de Inysowyn.)

Item in Terciis episcopalibus[q] ejusdem decanatus.

Rectoria[r] et Tertia episcopalis de Civitate Derensi extendunt se ad ——————— vi · marc̃.

Item tertia episcopalis de Faynwor[s] ——————— ij · marc̃.

Item

[q] *Episcopalibus.* — In the dioceses of Derry and Raphoe the tithes of each parish were divided into three equal portions, of which one was assigned to the rector, one to the vicar, and the third to the herenagh. The last was called the Bishop's Third, and in former times was given directly to the diocesan; but as the tithes were paid in kind, and the collection, when so diffused, necessarily entailed much trouble and loss, the bishop's Third was transferred to the parochial farmer, the herenagh, who in return paid the bishop by an annual pension or composition at the same time that he accounted for the rent of his church-land. The amount presently became fixed, and formed, as is shown in the present rental, a stated portion of the episcopal income.

[r] *Rectoria.* — "The parishe of Derry, wherein the busshop of Derry is parson, in right of his said busshopricke, and the deane of Derry is viccar; all the tiethes are paid in kynde, except the tiethes of cowes and calves, for which there is paied eight pence for a cow and calfe; the one third parte of the tiethes here was alwaies paid to the lord busshop as parson, and one other third parte to the said deane as viccar, and thother third parte to the herenagh, out of which third parte he paid unto the busshop a yerely pencion, and could not be put out of the said parte of the tiethes soe longe as he paid the said pencion; but now the lord busshop taketh upp his owne third parte and the herenaghes third parte also."—*Inq.*

[s] *Faynwor,*—The phonetic form of the Irish name Faċain-ṁor, which is now written *Fahan* and pronounced *Fawn.* It received the adjunct mor to distinguish it from Faċain-beag, which was also in Inishowen. (See Calend. of O'Clerys at July 7; and the Four Masters at 716.) The name *Athonmura*, which is found in the Taxation, or *Fathun-murra*, as in a Patent roll of 1310, was framed in memory of St. Mura, the founder of the church, who flourished at the close of the sixth century. His festival was the 12th of March, and he was held in special veneration by the Cinel-Eoghain. The abbot was styled "Comarba of Mura," or "of Mura Othna." The church is called Oċain-mor by the Four Masters at 657, 757, 769, 1119; Oċain at 720, 788, 850, 884; Faċain-mura at 1101; Faċain-mor at 1136; and Faċan-Mura-oċna, by a reduplication, at 1429. In 1609 the Tertia were estimated at 5*s.* 4*d.* payable

(Decanatus de Inysowyn.)

Item tertia episcopalis de Disertegny[t] ———— vi · s̃ · viij · đ.
Item tertia episcopalis deClonmane[u] ———— xiij . s . iiij . đ.
Item tertia episcopalis de Townaghglyntachyr[v] x · s̃.
Item tertia episcopalis de Cloncha[w] ———— ij · marc̃.

Item

out of each quarter.—*Inq.*

[t] *Disertegny.*—Oıpıpc Cıgnıg, 'Egneach's desert' or 'hermitage,' still called Desertegny. Colgan reckons *Disert Egnich* among the churches founded by St. Columbkille. —(Trias Th., p. 494 *b.*) The herenagh paid out of his third part of the tithes 3*s.* 4*d.* per annum.—*Inq.*

[u] *Clonmane.*—The Irish calendar commemorates the three deacons Reat, Nenn, and Aidus, of *Cuil-maine*, at Mar. 3, Apr. 25, Aug. 31; which place Colgan supposes to be the same as Clonmany, adding "cùm voces *Cluain-Maine* et *Cuil-Maine*, i. e. secessus Maine, idem denotent."—(Trias Th., pp. 181 *b*, n. 176; 231 *b*; 494 *b*, n. 47.) The herenagh paid out of the bishop's thirds the annual pension of 10*s.* English. The names of the church-lands may be seen in the Parochial Survey, vol. i. pp. 193–195.

[v] *Townaghglyntachyr.*—The first letter should be *D*, the name in Irish being Doṁnaċ glınne-ṫoċaıp, 'Dominica de Glen-tochair,' which is now decompounded in common use, and preserved, partly in *Donagh*, the name of the parish, and partly in *Glentogher*, otherwise Carrowmore, an extensive mountainous tract therein. In the Tripartite Life of St. Patrick the church is called *Domnach-mor Muige-Tochuir*, and having been founded by that saint, it is said that he left there as its first minister Bishop Maccarthen, one of his followers, and brother to St. Maccarthen of Clogher.—ii. c. 120, 121, 123. (Tr. Th., p. 145.) To the ecclesiastical antiquary the parish is invested with additional interest in having been the birth-place of our great hagiologist, John Colgan, as we learn from his own statement: "Hæc Ecclesia fuit olim sedes Episcopalis,—*in cujus et agro ego natus fui.* Hodie tantum est Ecclesia parrochialis Dioecesis Derensis, vulgò *Domnach-glinne-tochuir* dicta & frequentatur quotannis magno vicinarum regionum accursu, & peregrinationibus, in festo potissimum S. Patricii loci patroni."—(Tr. Th., p. 181, n. 173.) In 1609 the herenagh of Donaghclantagh was found to pay to the bishop out of the Tertia 10*s.* English per an.—*Inq.*

[w] *Cloncha.*—Cluaın caṫa, 'battle field,' not noticed in any ancient Irish authority. Near Malin Head is a spot where patrons used to be held on St. John's Eve and the Assumption in honour of St. Moriallagh.—(Paroch. Surv., vol. ii. p. 181.) The Tertia paid by the two herenaghs to the bishop were 20*s.* per an.—*Inq.*

(Decanatus de Inysowyn.)

Item tertia episcopalis de Norborch[x] et de Coldoch[y] ———————————— iij · marc̃.

Item tertia episcopalis de Grellagh[z] ———— vi · s̃ · viij · đ.

DECANATUS

[x] *Norborch.*—This name, which is of English origin, appears here instead of the Irish Maᵹ-bıle, *Moville.* In 1305 the Red Earl, that is, Richard de Burgo, Earl of Ulster, erected in Inishowen a fortress which the Irish called Caıpꞅen nua, 'New-castle,' and which is now commonly known by the name of *Greencastle.* It was also called Northburgh, for to it Grace refers when, speaking of the Scottish invasion under Edward Bruce in 1315, he writes: "Capitur arx Northburgensis in Ultonia ab iisdem."—(p. 68.) The inquisition post-mortem sped at Maudone in 1333 finds that William de Burgo, Earl of Ulster, had been possessed of the "Manerium de *Northburgh* cum pertinentiis in comitatu de Coulrath, in quo est unum castrum nunc in manu Hibernicorum;—quæ ad LX. lib. juxta antiquum extentum, et nichil modo."—(Inq. Tur. Lond.) Again, in 1342 it was found that Matilda, late Countess of Ulster, was seised of a castle in the island of Incheoun [Inishowen] which was called "Castellum de *Northburgh.*"—(Ibid.) In Ortelius' "Hibernia" there is a castle marked *Noruowrowe* on the west of Lough Swilly (Theat. Orb. Ter., Antv. 1589); as also in Mercator's "Irlandiæ Regnum" and "Vltonia" (Atlas, pp. 47–49, Amst. 1630); but this may be either an error in position or an aliter for Castle Doe in Clondahorky. The ruins of Greencastle are situate in the parish of Lower Moville, opposite Magilligan Point, and command the entrance of Lough Foyle.—(Ord. Surv. Donegal, s. 22.) It appears by an Inquisition ad-quod-damnum in 1310 that Richard de Burgo had, between 1297 and 1305, acquired two messuages and eight carrucates of land in Moybyle and Fathunmurra from the bishop of Derry, with consent of the chapter.—(Cal. Canc., p. 18, n. 128.)

[y] *Coldoch.*—Now Culdaff, the parish joining Moville on the N. W. In 1609 the Tertia were 10*s.* Irish.—*Inq.*

[z] *Grellagh.*—Ᵹpeallaċ, 'a miry place.' This is a word of frequent occurrence in the ecclesiastical topography of Ireland, as Greallach-Eillte in Meath, now called Girley, and Grillagh in Maghera. Grelliach, East and West, are locally well known as two townlands in the parish of Clonca, but do not appear on the Ordnance Survey, being there called *Templemoyle* and *Drumaville.*—(Doneg., s. 4.) A small cemetery, but without the remains of any building, exists in the former of these. "At Templemoyle, and at Lagg, the remains of churches are still visible;

DECANATUS DE MAHYA[a] IN TEMPORALIBUS.

Downagmore[b]	iij · marc̃.
Furny[c]	ij · marc̃.
Tagnegomeryk[d]	xiij · s̃ · iiij · đ.

Clanlege

and the burying-grounds attached to them are used as such to the present day" [1816].—Paroch, Surv., vol. ii. p. 179. According to Colgan, Grelleach was one of the four churches in the diocese of Derry, where St. Adamnan was patron.—(Act. SS., p. 387 *a*, n. 7.)

[a] *Mahya.*—Maġ Iṫa was the name of a district now represented by the southern half of the barony of Raphoe. It signifies 'the plain of Ith,' being so called from Ith, the uncle of Milesius, who, according to bardic tradition, was buried here. Another Maġ Iṫa in Fotharta, the barony of Forth in the county of Wexford, is said to have been his place of landing, and to have been also called from him. The whole story is related in Keating's history, cap. 5 (vol. i. pp. 262–267, ed. Haliday). The ruri-decanal name occurs with some slight variations in the Armagh registries: thus in 1430, "concessio, ratione custodiæ episcopatus Derensis, officii decanatus ruralis de *Magthya* Donato OKerulan."—(Reg. Swayne.) "Decanatus *Moghy*."—(Reg. Prene.) "Decanatus de *M'aghy;*" "Decanatus de *Maghyd.*"—(Reg. Mey.) "Deanery of *Mohey.*"—(Ulster Visit.) This deanery comprehended all the parishes of the diocese which are in the modern county of Tyrone and in the barony of Raphoe in the county of Donegal, though the territory proper extended only over the last portion, consisting of the parishes Donaghmore, Urney, and Clonleigh. It was probably owing to the influence of the Cinel-Moain, who crossed over from Moy-Iha proper into Tyrone, and especially of the Mac Lochlains, who were paramount in Tyrone in the thirteenth century, that the deanery was named from a district on its edge rather than from a more central territory, or from some church in it like Ardstraw, which was once an episcopal seat. One of the territories which were combined in 1591 to form the barony of Strabane was *Kilalmoyan*, an evident corruption of Kinel-moain.

[b] *Downagmore.*—Now Donaghmore in the barony of Raphoe. The Patent describes its herenagh land as "4 quarters in or near Clanfin." See above, p. 60.

[c] *Furny.*—Concerning Urney and its herenagh land see pp. 18, 71.

[d] *Tagnegomeryk.* — "The parishe of Toghernegormerkie [now part of Clonleigh], conteyninge in all twoe quarters, whereof there is one quarter of erenagh land in the occupacion of Finin O'Bogan, herenagh of that place, who paid thereout, yerely, unto the lord busshop of Derrie, 13[s] 4[d]."—*Inq.* The Patent confirmed to

(Decanatus de Mahya.)

Clanlege[e]	xx · s̃.
Ardsraa[f]	iij · marc̃.
Kappagh[g]	x · s̃.
Dromeraa[h]	x · s̃.
Kylchyrryll[i]	x · s̃.
Lawchyll[j]	x · s̃.
Downaghgede[k]	xiij · s̃ · iiij · đ.

Botowny

the see the herenagh land contained in "the quarter of Bogan, otherwise Tagh-cumrick."—(Pat. Jac. I., p. 279 *b*.) The O'Bogans were descended, according to M'Firbis, from Diarmaid, grandson of Eochaidh Binnigh, the ancestor of the Cinel-Binny.—(Gen. MS., p. 142.)

[e] *Clanlege*.—The Patent describes the herenagh land as the "two quarters of Clonluigh, otherwise Clonleigh, in or near Monganagh." See above, p. 61.

[f] *Ardsraa*.—The herenagh lands of Ard-straw have been recited already at p. 10.

[g] *Kappagh*.—"Out of the herenagh land of Cappaghquoart, conteyninge foure bal-liboes and twoe sessiaghes (whereof the herenagh had the twoe sessiaghes free), 6 shillings per an. and a cosherie yerely in his visitation, and fines for bloodshed." —*Inq*. See above, p. 7.

[h] *Dromeraa*. — "The herenagh land of Dromrath, conteyninge 10 balliboes (whereof the herenagh had his balliboe free), 13[s] 4[d] per an. and a cosherie yerely in his visitation, and not else."—*Inq*.

[i] *Kilchyrryll*. — Not noticed either by this or its other name *Termonomungan* in the Inquisition or in the Patent. The Ecclesiastical Revenue Report, however, exhibits the lands of Termonamungan, consisting of 6401 acres, as held under the see at £217 17*s*. per an. (pp. 122–3.)

[j] *Lawchyll*.—"The herenagh land of Lawnechull, contayninge four balliboes [namely, Ballyanway, Ballycullin, Bal-linecloggins, and Drumchintaramon], (whereof half a balliboe was free), sub-ject to the rent of 3[s] 4[d] per annum and a yerely cosherie in his visitation, and not els, but the herenagh had the fines for bloodshed."—*Inq*. They are now known as Barravey, Killen, Killoan, Drumowen, Lackagh, Annaghalough, Meenacloy, Ally, Prughlish, Meenadoan, in *Longfield West*; and Magharenny in *Longfield East*.

[k] *Downaghgede*.—"Out of the erenagh land of Donoghcuddie [now Donaghedy], conteyninge 4 balliboes [namely, Ard-keyne, *now* Ardcarne; Tyremoylan, *now* Fawney; Leytrim, *now* Leitrim; and Boynowen, *now* Bunowen] (whereof the herenagh had half a balliboe free), 10[s] per an. with a yerely cosherie in his visi-tation, and fines for bloodshed."—*Inq*.

(Decanatus de Mahya.)

Botowny[l] ———————————————— x · s̃.

Item de Tertiis episcopalibus ejusdem decanatus.

Downaghmore[m] ———————————— iij · marc̃.
Furny[n] ———————————————— ij · marc̃.
Tachnekomeryk[o] ——————————— xiij · s̃ · iiij · đ.

Clanlege

[l] *Botowny.*—"Out of the herenagh land of Boydonagh [now Bodoney], conteyninge 4 balliboes [to wit, Barnes, now Barnes Upper and Lower; Canaghy; Castledough, now Castledamph; Dromsper, now Drumnaspar Upper and Lower], 13ˢ4ᵈ per an. and fynes for bloodshed, with a yerely cosherie in his visitation."—*Inq.*

[m] *Downaghmore.*—The Tertia in 1609 were 26ˢ 8ᵈ, or two marks. See p. 60.

[n] *Furny.*—Besides the herenagh lands of Urney, which have been recited above at p. 18, the bishop received "out of the erenagh land of Ballinlinny, conteyninge 4 sessiaghs, the yerely rent of 2ˢ 6ᵈ, parcell of the parishe of Urnie."—*Inq.* This Ballinlinny is called in the same document a "Chapel of Ease," and is now known as a separate parish called "Skirts of Urney," and familiarly "the parish of Derg." The see lands are Churchtown, in which are the village and church of Derg; Craigmonaghan, in which is the townland Mount Bernard; and Ballylennan, subdivided into the townlands Ballylennan Mercer, and Ballylennan Scott, Bridgetown, and Berrysfort.

[o] *Tachnegomeryk.*—In Irish Ṫeaċ na coimiṗce, 'house of the sanctuary.' The Taxation calls it *Tegnagomark.* The word cumṗiċ is still in use in the sense of 'protection' or 'asylum.' It was even introduced into English, as in O'Sullevan Beare's letter to the king of Spain, 29 Dec. 1601: "I commit also my wife, my children, &c. to the protection, keeping and defence or *commerick* of your Majestie."—(Pacat. Hib., p. 409, Dub. 1810.) There is a cloċ na coimṗċe at Ballynagleragh on the confines of Cavan and Leitrim. In Mercator's two maps of "Irlandiæ Regnum" (pp. 47–48 and 49–50) a place between Liffer and Castlefyn is marked "*The Sanctuary,*" which is evidently a translation of the name in question. — (Atlas, Amst. 1630.) This small benefice, which has merged in Clonleigh, is represented by the townlands Churchtown and Ballybogan, in the south of that parish. The cemetery and site of church are situate in the former of these, close to "Ballybogan National School."—(Ord. Survey, Donegal, s. 79.) Compare the note at pp. 69, 70.

(Decanatus de Mahya.)

Clanlege[p]	xiij · s̃ · iiij · đ.
Ardsraa[q]	ij · marc̃.
Kappagh[r]	x · s̃.
Dromeraa[s]	x · s̃.
Kylchyrryll[t]	xiij · s̃ · iiij · đ.
Lauchyll[u]	x · s̃.

Kylpatrikſ

[p] *Clanlege.*—The Tertia of Clonleigh were the same in 1609 as in 1397. See above, p. 61.

[q] *Ardsraa.*—The Tertia in 1609 were 20*s.* per an. See above, p. 10.

[r] *Kappagh.*—The herenagh of Cappagh paid 6*s.* 8*d.* Tertia in 1609. See above, p. 7.

[s] *Dromeraa.*—Ꝺꞃuım ꞃaċa, 'dorsum arcis;' but not that of Cuircne or Luighne mentioned by Colgan. Omagh, the county town, is situate in the parish of Drumragh. "The parishe of Dromrathe, conteyninge foure ballibetaghes and foure balliboes, wherein is both a parson and a viccar presentative; one third parte of the tiethes is paid to the herenagh, out of which he paieth yearelie to the lord busshop of Derry 13[s] 4[d] per an."—*Inq.*

[t] *Kylchyrryll.*— Now Termonamongan, the most westerly parish in the county of Tyrone, extending nearly to Lough Derg in the county of Donegal. The name is formed from Cıll Chaıꞃıll, 'Caireall's church,' having been built by, or in commemoration of, St. Cairill. See Colgan, Act. SS., pp. 607 [*recte* 517] *b*; 611 [*recte* 529], n. 9. The Taxation agrees with the present record in calling the church *Kelkirell.* The key to the identification of the modern with the ancient name is afforded by Primate Fleming's registry, in which is an entry, at the year 1411, confirming to Patrick *Omongan*, herenach of *Kylchiryll*, the church-lands hitherto held by him and his predecessors (fol. 45 *b*). The Four Masters, at 1557, call the parish Ꞇeaꞃmann Uı Mhaoın, 'Termonomeen.'

[u] *Lawchyll.*—The name in Irish, Leaṁ ċoıll, means 'the Elm-wood,' leaṁ containing the radical letters of the Latin *ulmus.* Agreeably to a general process by which the termination coıll is vulgarly changed into *field*, the present compound is known under the form *Longfield.* In 1800 the parish was divided into Longfield East and West. The former, called also Longfield Upper, contains the cemetery and the ruins of the old church, in the townland Magharenny.—(Ord. Surv. Tyrone, s. 34.) Churches of this name, which was very common in Ireland, are noticed in the Calendars at Jan. 13, April 21, June 13, Oct. 25, Nov. 16, Dec. 19. In 1609 the herenagh paid to the bishop as Tertia 10*s.* per an.—*Inq.*

(Decanatus de Mahya.)

Kylpatrik[v] ——————————— xiij · s̃ · iiij · đ.

Downaghgede[w] ——————————— xiij · s̃ · iiij · đ.

Botowny[x] ——————————— x · s̃.

DECANATUS DE BENNAGH[y] IN TEMPORALIBUS.

Achedoffy[z] ——————————— vij · marc̃ · đi.

Dysertotwachyll

[v] *Kylpatrik.*—Now Leckpatrick. The parish contained thirty balliboes, two of which were held by the herenagh, who paid 6*s.* 8*d.* per an. composition for the Tertia.—*Inq.* See above, p. 19.

[w] *Downaghgede.*—Domnaċ Caoiꝺe, *Dominica Caidini.* "S. Caidinus Confessor colitur in ecclesia de Domhnach Caoide, diœcesis Derensis in Ultonia, 28 Octobris."—(Act. SS., p. 162 *b.*) Colgan observes that, the termination *oc* being a diminutive, Caidan or Caidin and Caidoc are the same. Caidocus al' Caidinus was a companion of St. Columbanus, and the apostle of the Morini. The herenagh paid 40*s.* per an. to the bishop.—*Inq.* The ruins of the old church of Donaghedy are in the townland Bunowen, a little N. E. of the present church.—(Ord. Surv., s. 3.)

[x] *Botowny.*—More correctly written in the Taxation *Bothdomnyk*, the Irish being boċ-ꝺoṁnaiċ, 'Casa dominicæ.' The Tripart. Life of S. Patrick relates that while at Dagart in the territory of Magdula that saint founded seven churches, of which *Boith-Domnaich* was one.—ii. c. 119. (Tr. Th., p. 145.) Also in reciting the names of St. Patrick's attendants it mentions "Sanctus Athgenius de *Bothdomnaich*, coquus."—iii. c. 98. (ib. p. 167.) Of him M'Firbis says: Aiṫġen .i. Copmac boiṫe ꝺomnuiġ o boiṫ ꝺoṁnuiġ, cpuiṁṫip Cianan, aġup Cupcaċ an banoġ, cuip cloinne Mail no Daoil. 'Aithgen, i. e. Cormac-Boithe-domnaigh, of Both-domhnaich, priest Cianan, and Curcach the virgin, are the props of the Clann Mail or Daoil.'—(Gen. MS., p. 715.) The Four Masters make mention of the place only in connexion with Muireagan of Armagh, namely, at the years 992, 993, 1001, 1005. At the suppression of religious houses the rectory of "Beydony, in Cormac O'Neale's country," was appropriate to the priory of Dungiven.—(Pat. Jac. I. p. 57 *b.*) The townland Glenrone, in Upper Bodōney, contains the ancient site and cemetery.—(O. S., Tyr., s. 12.) The whole valley is called Glenelly. See the note at p. 55.

[y] *Bennagh.*—This deanery comprehended all the parishes of the diocese which are situate in the present county of Londonderry, being made up of the earlier territories of Creeve, Keenaght, Glenconkein, and Tirkeeran. In after times it was

(Decanatus de Bennagh.)

Dysertotwachyll[a] —————————————— x · s̃.

Aregylyll

divided into the deaneries of Bynnagh and Rathloury, the former embracing the baronies of Tirkeeran, Keenaght, and Coleraine, while the latter was exactly coextensive with Loughinsholin. This distinction, which first appears in the Ulster Visitation Book of 1622, and Ussher's Primordia, did not, however, exist in earlier times, for the Taxation and Armagh registries agree with the present record in admitting only the three deaneries of Inishowen, Mahya, and Bynnagh.

Like the other two, the name of this deanery is of civil, not ecclesiastical, origin, being so called from the Cinel mbinne, a tribe which derived its name from Eochaidh Binnigh, son of Eoghan, son of Niall of the Nine Hostages, and possessed considerable influence in the S. E. part of the diocese, until the beginning of the twelfth century, when it gave way before the O'Neills, leaving only its name to mark the ecclesiastical district within which its possessions lay. In 1372, according to O'Dugan, the tribe was subdivided into the "Cinel-Binny of the Glen," "of Tuath Ros," and "of Loch Drochaid." These distinctions are also found in the Four Masters, as well as in M'Firbis, who adds a fourth called the "Cinel Binnigh of Tulach-og." In 1372 the family of O'Donnell were chiefs of the clan, but their habitat is now unknown. Swayne's registry, however, affords a clue to their position in 1440, for it contains an entry which represents "Nellanus Odompnyll" as one of the chief parishioners of "Eanga," the modern Termoneeny (fol. 52 *b*). Professor O'Donovan is of opinion that they were seated in Glenconkene, which is now represented by the northern half of the barony of Loughinsholin. — (An. 1053, 1181; Cambr. Evers., vol. i. p. 243, Ed. Nov.; O'Flaherty, Ogyg., p. 402.)

[a] *Achedoffy.*—"Out of the termon of Aghadowy, conteyninge one ballibetagh, and the erenaghe's third parte of the tiethes, 40[s] ster. per an."—*Inq.* In the see Patent the names of thirteen subdenominations are recited, of which the first, Sygowry, now Segorry, had reference to the patron saint, being in Irish Suiðe Guaire, *Sedes Guarii.* An effort was made in the beginning of the seventeenth century to bring the lands of this church under the operations of the Act 28 Hen. VIII., by representing it as a conventual foundation. "Infra patriam de OCane in co' Coolrane nuper erat quidam hospitalis sive termon nuncupatus *termon Sci. Gowry de Aghadowy*, modo dissolutus et relictus. Arenacus sine guardianus dicti hospitalis, tempore dissolutionis et relictionis ejusdem, tam donatione diversarum personarum in patria prædicta, quam aliarum seisitus fuit, ut de feodo, de 4 quarteriis terræ vocatis Aghadowy, eidem hospitali proxime adjacentibus, quæ valent per an-

(Decanatus de Bennagh.)

Aregylyll[b] ———————————— x · s̃.

Tawlaght M[c][n]inagh[c] ———————— x · s̃.

Dromogaruan[d] ———————————— x · s̃.

Kylrey[e] ———————————— ij · marc̃.

Ratlowry

num ultra reprisas 3[s] 4[d]."—(Ul. Inq., Londond., No. 4.) Accordingly in a Patent 2 Jac. I. "the site of the late hospital or termoe of St. Gowry in O'Cane's country, with 4 quarters adjoining, called Aghadowye," was granted, at the rent of 6s. 8d., to Sir George Carew.—(Pat. Jac. I. p. 57 b.) The inquisition of 1609, however, finds them for the bishop, and this, coupled with the exertions of bishop Montgomery, caused the lands to revert to their lawful owner, who had them secured to the see in the Patent of 1615.

[a] *Dysertotwachyll.*—"Out of the herenagh land of Disert O'Twohill, conteyninge one quarter, 10s. ster. per an."—*Inq.* This quarter contained the four balliboes of Templedisert, Cloghtegall, Dromifrin, and Moyletraghkill.

[b] *Aregylyll.*—"Out of the herenagh land of Arregall, conteyninge one quarter [namely, the 4 balliboes Templearregall, Owter, Brackagh, and Gortnemoyagh], 10s. per an."—*Inq.*

[c] *Tawlaght M[c][n]inagh.*—"Out of the erenagh land of Tawlaght-drumagarnan, conteyninge five townes [namely, Drumakanany, now Drumnacanon; Drumagarnan, now Drumagarner; Dromeane, now Drumane; Moneyloghran, now Moneystaghan; Dromlishy, now Drumoolish] (whereof the herenagh had one towne free), the yerelie rent of 16[s] 8[d] per an."—*Inq.* The parish is now called Tamlaght-ocrilly.

[d] *Dromogaruan.*—Now Drumagarner. See above, p. 53. It had ceased to be a separate parish in 1609, and was returned as part of Tamlaght O'Crilly, as in last note.

[e] *Kylrey.*—"The parish of Kilreagh, contayning ten balliboes, wherein are both a parson and a viccar presentative, and the presentation of the said parson and viccar for the space of 170 yeres past [i. e. since 1439], have appertayned to the abbott of Peter and Paule of Armagh, and likewise the tiethes were paid unto the said abbott and his predecessors."—The said abbott was seised "of and in the 4 towne lands called Killreaugh in possession of the herenagh O'Demon, and twoe parts of the tiethes thereof, and of and in all the tiethes of the fishinge for eeles near adjoyninge to the same, and also the 2 townlands called Monaghgrane."—*Inq.* To the same religious house belonged the 4 balliboes of Athgieve, now Agivey, an extraparochial district having a cemetery and ancient church, on the river Bann,

(Decanatus de Bennagh.)

Ratlowry[f]	iij · marc̃.
Eanegea[g]	x · s̃.
Kyllagh[h]	x · s̃.
Kylcronechan[i]	x · s̃.
Balenescrine[j]	iij marc̃.
Balle Oskullyn[k]	xiij · s̃ · iiij · d̃.
Disertmartyn[l]	x · s̃.

Cammẏs

north of Kilrea.—(O. S., 12.) From the registry of Primate Swayne, circ. 1430, it appears that the bishop of Derry was then a tenant of the see of Armagh in this parish: "Dominus Primas percipit ab episcopo Derensi pro manerio de Kylree in episcopatu Derensi xl. s.; mille anguillas mediocres, et sexaginta grossas, per annum" (fol. 60 *a*).

[f] *Ratlowry.*—"Out of the 6½ balliboes of erenagh land in Magherira (whereof the herenagh hath one free) the yerely rent of 23ˢ 4ᵈ; and that in the parish there is half a towneland belonginge to the lord busshop's officiall."—*Inq.*

[g] *Eanegea.*—"Out of the erenagh land of Any, called Termon Any, conteyninge 4 townes (whereof the herenagh had one free), the yerely rent of 13ˢ 4ᵈ."—*Inq.*

[h] *Kyllagh.*—"Out of the erenagh land of Killologhan [now Killelagh], conteyninge 4 balliboes [to wit Tironony, Tullykeeran, Carrowmeanogh, and Tirkane], (whereof the herenagh had one free), the yerely rent of 13ˢ 4ᵈ."—*Inq.*

[i] *Kylcronechan.*—"Out of the erenagh land of Killcronighan, conteyninge 4 balliboes (whereof one balliboe was free to the herenagh), the yerely rent of 13ˢ 4ᵈ."—*Inq.*

[j] *Balenescrine.*—"Out of the erenagh land of Ballinescrine, contayninge sixe balliboes (whereof the herenagh had one free to himself), the yerely rent of 16ˢ 8ᵈ."—*Inq.*

[k] *Balle Oskullyn.*—The jurors in the inquisition of 1609 were ignorant of the rent. The Patent names one townland, Ballinscollen al' Inistide. It lies between Bellaghy and Lough Beg.

[l] *Disertmartyn.*—Out of the four balliboes the herenagh paid the yearly rent of 13*s.* 4*d.*—*Inq.* One of these, called in the Patent *Shra-Inishnagardy*, and now known as Stranagard, derived its name from a cranoge or artificial island in the small lake, half of which is in this townland. This little lake lies a short distance to the N. W. of the village, about 220 yards in length, and 179 in width. On the Ordnance map it is marked *Lough Shillin*, but the more correct form, and as it is locally called, is *Lough-inis-O'Lynn.*—(Ord. Surv. Londond., s. 41.) The other

(Decanatus de Bennagh.)

Cammŷs[m]	xiij · s̃ · iiij · đ.
Donboo[n]	iij · marc̃.
Dunchrun[o]	xx · s̃.
Tawlaghtard[p]	xiij · s̃ · iiij · đ.

Ballo[nes]krene

half of the lake is in the townland "Annagh and Moneysterlin," the latter of which names is a corruption of Mainiртιр OFhloinn, and is said to have been derived from a religious house which an O'Lynn founded somewhere here. The surrounding district is called Kilnaclieve. According to the Irish Journal 1641–7, the island on Lough-inis-O'Lynn was a fortress of one Shane O'Hagan, and a place of considerable strength; so much so that he was able to hold out against a party of English who attacked it with cannon, on two several occasions. The spot must certainly have been a place of importance when it gave name, in the reign of Queen Elizabeth, to so extensive a barony as Loughinsholin.

[m] *Cammys.*—"Out of the half balliboe of herenagh land of Ballynasse, and the late weare neare Ballynasse, in the parish of Camos, 6[s] 8[d] per an., and alsoe out of the herenagh land of Camos, contayninge one quarter neere the parisshe church of Camos."—*Inq.* The Patent recites "the q[r] of Camus with the castle of Castleroe, and the ballyboe of Ballynas." Baile-an-eapa, 'the town of the waterfall,' was so called from the famous cataract of Eap Cpaoibe, *Eascreeve*, now *the Cutts*, which was beside it.

[n] *Donboo.*—"Out of the herenagh land of Dunboe, neere the parishe church of Dunboe, conteyninge 3 balliboes [to wit, Banreigh, now Bennarees; Dromnegally, now Dromagully; and Ballyowdage, now Pottage], over and beside the 2 balliboes of erenagh land of Naburny [Burrenbeg and Burrenmore], and 1 balliboe of Ballymaddy [Ballymadigan], which the herenagh of that place had free, 5[s] ster. per an. and an yerely refection yf the said bushopp did visite, and not else."—*Inq.* Besides these lands which lay on the N. W. side of the parish, there were the twelve towns of Grangemore, on the N. E., also held under the see. See pp. 85, 86.

[o] *Dunchrun.*—"Out of a balliboe of erenagh land, belonginge to a chappell called Donocron [now Duncrun], in the parishe of Tawlaghtard, 10[s] sterling per an."—*Inq.*

[p] *Tawlaghtard.*—"Out of the balliboe of herenagh land belonginge to the parishe church of Tawlaghtard 10[s] ster. per an., which said 2 balliboes of herenagh land [sc. Tawlaghtard and Donocron] are parcell of the two ballibetaghes of herenagh land of Tawlaghtard; and the herenagh holdeth the rest free." The

(Decanatus de Bennagh.)

Ballo[nes]krene de Ardo[q] ——————— vi · s̃ · viij · đ.

Athlouge[r] ——————— xiij · s̃ · iiij · đ.

Tawlaghtinlan[s] ——————— ij · marc̃.

Fochwayll

Patent also describes these lands as two ballibetaghs, and recites nineteen subdenominations. An inquisition of 1615 is more explicit, and finds the see-lands of Ard M[c]Gillygen to consist of forty towns or balliboes, adding, after the recital of the names, "which 40 balliboes or townes doe contayne 10 quarters, amountinge to 2½ ballibetaghs."—(Ul. Inq.) The whole of the parish, with the exception of the small townland of Ballycarton, is held under the see of Derry.

[q] *Ballo[nes]krene de Ardo.*—This is not specified either in the inquisitions or Patent, but is included in the herenagh land of Tamlaghtard. The church of Scrin-de-Ardo, which, from time immemorial, was a chapelry of this parish, stood on the N. E. in the townland Craig, at the east side of the road, a little north of Castle Leckey, and its site is marked on the Ordnance Map, "Skreen Church in ruins."—(Londond., s. 2.) In a Visitation book of the diocese, 1718, reference is thus made to the chapel: "This parish is divided by a great bog, so that some of the inhabitants cannot come to church in winter without travelling six miles. Hereupon bishop King, with the rector and parishioners, repaired *an old chapel* farther distant from the church, where the incumbent is obliged sometimes to officiate, the benefice being too small to support him and a curate." The cemetery surrounding the ruined walls was for a long period used only as a burial place for idiots, suicides, unbaptized infants, and strangers cast a-shore; but in 1845 it was ploughed up, the foundations of the chapel cleared away, and all the human remains found there were collected and buried in one pit. The lands about are those which are valued in the rental. The ferry at the mouth of the Foyle, between Magilligan Point and Inishowen, is called "Ferrit [ꝼeaꞃꞅaꝺ] Scrin."

[r] *Athlouge.*—"Out of the herenagh land of Allowa [now Aghanloo], conteyninge three balliboes [namely, Shaneboye, Rinfaddy, and Balneytemple, containing one quarter], one yerely refection, only in the said bushopp's visitation, but noe other rent."—*Inq.* It is probably the *Ath-luga* of O'Donnellus (i. cap. 100. Tr. Th., p. 405 *b*); in Irish Aṫ or Aṫan Loᵹa, 'Lugha's ford,' or 'little ford.'

[s] *Tawlaghtinlan.*—The patron of Tamlaghtfinlagan is thus noticed in the calendar of the O'Clerys: Ꝼionnluᵹ o Taṁlaċta Ꝼionnloᵹa ı Cıannaċꝺa ᵹlınne ᵹeıṁıon, 'Fionnlugh of Tamlacht-Fionnlogha in Cianacht of Glen-given,' 3 Jan.

(Decanatus de Bennagh.)

Fochwayll' ——————————————— ij · marc.

Bomawe

He seems to have been the monk "Findluganus," who, according to Adamnan, interposed in the island of Hinba to save St. Columbkille's life.—ii. 24. (Tr. Th., p. 355 *b.*) "Finnluga fuit discipulus et frater S. Fintani de Dunblesque; et ideo cum eo nominatur: et in peregrinationem exiit in Albionem: estque Sanctus qui colitur in Tamlacht Finnlogain in regione Kiennachtæ de Glenngemin: Finnloga et Fintanus duo filii Demani," &c.—(Trias Th., p. 383 *b*, n. 23; Acta SS., pp. 12, 14.) The herenagh paid 20*s.* per an. out of the two quarters of church land."—*Inq.*

' *Fochwayll.*—" Out of the herenagh land of Fuoghenyvallye, conteyninge twoe quarters knowen by these fower names followinge, viz. Killewilly [Killywool], Tullederry [Tully], Cullowe [Coolagh], and Killeitra [Faughanvale], the rent of 10ˢ per an.; and alsoe out of the hereneghes third parte of the tiethes of the said parishe, 10ˢ ster. per an."—*Inq.* The modern name Faughanvale, which sounds as if borrowed from the neighbouring river Faughan, has not the slightest reference to it. In Irish it is Nua ċonġbail, 'Nova habitatio,' and is correctly written in the Taxation *Nocongaill.* The Four Masters write the name huaċonġbail at the year 1197. Conġbail, 'a habitation,' is compounded of con, 'together,' and baile, 'a house,' and is found as the name of a parish in *Conwall*, in the county of Donegal. With Nua, 'new,' prefixed, it occurs in Westmeath in the form *Noughaval*, in Meath as *Navan*, in Cork as *Nohoval*, in Clare as *Noughaval*, in Kerry as *Nohoval-Daly* and *Nohoval-Kerry.* With Ua prefixed it becomes *Oughaval*, as in the county of Mayo. From the following passages of the Leabhar Breac it may be inferred that the word conġbail was principally employed as an ecclesiastical term: "St. Patrick afterwards proceeded into Ossory, and erected churches [cealla] and congbhails [conġbala] there" (fol. 14 *b. a.*) "Patrick, accompanied by Bridget, proceeded to Eas-Ruaidh [Ballyshannon], and commenced the erection of a church and congbhail [eclair acor conġbail] there, in the place at this day called Disert-Patrick. But Cairpre, the son of Niall, set his face against him, and sent two of his people, Carbaoc and Cuangus, to take him prisoner. What you have done is not good, said Patrick: if you would permit me to erect a *congbhail* here, it would become a second Rome of Italy" (fol. 15 *b. a.*) "Columbkille after this passed into the country of Connaught on a preaching visitation [for cuairt a proicepta], erected many churches and *congbhails* in that province, among which was Eas-mic-Ercc, and Drumcliff."—(Ibid.) See O'Donovan on Annals, 1197, 1539. In King's visitation this church is styled "Ecclesia vetus S. Conici."

(Decanatus de Bennagh.)

Bomawe[u] ———————————— x · s̃.
Bangoria[v] ———————————— xx · s̃.

Item de Tertiis episcopalibus ejusdem decanatus.

Achedoffy[w] ———————————— ij · marc̃.
Disert Otwachyll[x] ———————————— xiij · s̃ · iiij · d̃.
Aregyll[y] ———————————— xiii · s̃ · iiij · d̃.

Tawlaght

[u] *Bomawe.*—"Alsoe out of the herenagh land of Boymevoe [Bovevagh], conteyninge half a quarter, 5[s] per an."—*Inq.*

[v] *Bangoria.*—See above at p. 53.

[w] *Achedoffy.*—The church of Aghadowey is a very ancient foundation, as may be inferred from the following pedigree of the two Guaires, its patron saints:

COLLA UAIS,
Monarch of Ireland from
A. D. 327 to A. D. 331.
|
FIACHRA TORT,
Founder of the Hy-Tuirtre.
|
LAEGHAIRE. — ECHIN.

LAEGHAIRE.
|
FEARGUS.
|
FUACTAGE. — LAISREN.

FUACTAGE.
|
COLMAN.
|
S. GUAIRE, surnamed *Mor.* Fest. 22 Jan.

LAISREN.
|
S. GUAIRE, surnamed *Beg* Fest. 9 Januar.

ECHIN.
|
FEDHLIM.
|
DAIRE.
|
CUANACH.
|
S. LURACH, Founder of Rath Luraich, now Maghera. Fest. 17 Feb.

They are thus noticed in connexion with this church in the calendar of the O'Clerys: Jan. 9, Guaire beag o Aċaḋ Duḃṫaiġ i moiġ Li for bru Banna; mac Lasren do ṡlioċta Colla Uais. 'Guaire Beg of Achadh-Dubhthaigh in Moy-Li, on the edge of the Bann; son of Lasren, of the race of Colla Uais.' Again, Jan. 22, Guaire mór o Aċaḋ Duḃṫaiġ for bru Banna. 'Guaire Mor of Achadh-Dubhthaigh on the edge of the Bann.' The Fir Li, or 'Men of Li,' who gave name to the territory in which Aghadowey is situate, were descended from Laeghaire in the above pedigree.

[x] *Disert Otwachyll.*—Disirt Ui Thuaṫ-ġaile, 'O'Tuahill's desert,' so called from the family which formerly resided here, of which Rory More O'Tuohill is traditionally remembered as the last chieftain. Their descendants, called *Toghills*, are still to be found in this part of the country. Colgan reckons this church among those founded by St. Columbkille.—(Tr. Th., p. 495, n. 56.) The cemetery and site of the old church, locally called *Desert*, are in the townland Ballynameen. — (Ord. Sur. Londond., s. 26.) S. W. of this are the townlands Keeran and Tirkeran.

[y] *Aregyll.*—Airegal primarily signifies 'an apartment' or 'habitation:' as Fuair sium airsceal dfirrit dAoḋ

(Decanatus de Bennagh.)

Tawlaght M^c^ninaych[z]	xiij · s̃ · iiij · đ.
Drumogaruan[a]	x · s̃.
Kylrey[b]	xiij · s̃ · iiij · đ.
Rathloury[c]	ij · marcas.
Ecanage[d]	xiij · s̃ · iiij · đ.

Kyllecronechan

O'Domnaill, 'He procured a private apartment for Hugh O'Donnell;' Ruccad iad i naireccal uaigneach, 'They were conducted into a private apartment.'—(Four Mast., 1592.) Sometimes, like the words teach, both, it was adopted in ecclesiastical use, and was used either simply or in composition as denoting a church. Thus Aireacal Dachiarog, now Errigal-Keerogue, in the diocese of Armagh; Aireacal Trioca, now Errigal-Trough, in the diocese of Clogher; Aireacal Muadain. The name *Errigal* is also borne by a remarkable pointed mountain in Donegal. The present church was anciently Aireacal Adamnain, St. Adamnan being the patron of it.—(Colg., Tr. Th., p. 495 *a*.) The cemetery and site of church are in the townland Ballintemple, south of which is a spot marked on the Ordnance Map "S. Onan's rock."—(Londonderry, s. 18.) Onan and Eunan are the vulgar forms under which St. Adamnan of books is known in Ireland and Scotland.—(Harris' Ware, vol. i. p. 269; Collections on Aberdeen, &c. (Spalding Club), p. 508.)

[z] *Tawlaght M^c^ninaych.*—The parish is now called Tamlaght O'Crilly, from the O'Crillys who were formerly herenaghs. The family of Ui Cruadhlaoich seems to have come hither from Connaught, for they were a branch of the M'Dermots of Moy Lurg. The cemetery, with a roofless church which occupies the site of an older, is in the townland Drumnacannon, beside the wretched hamlet of Tamlaght. — (Ord. Sur. Londond., s. 33.)

[a] *Drumogarvan.*—Now merged in Tamlaght O'Crilly. See above, p. 53.

[b] *Kylrey.*—Written *Kilreda* in the Taxation. See above, p. 75.

[c] *Rathloury.*—Rath Lurach, 'Lurach's fort,' the ancient name, with machaire prefixed, and the last word omitted, makes *Maghera*, the modern name.—(See Reeves' Eccl. Ant., p. 27.) The church was called after its patron, St. Lurach, one of the Fir Li, whose pedigree has been already given at p. 80, and whose festival was observed on the 17th of February. "The parishe of Magherira conteyninge 2 ballibets—one third part of the tiethes is paid to the herenagh, out of which he paieth to the bushopp 20^s^ per an."—*Inq.*

[d] *Ecanage.*—Termoneeny is called *Enga* in the Taxation, *Eanegea* above, and *Any* al' *Termon-Any* in the Inquis. The herenagh paid 10*s*. per an. to the bishop.—

(Decanatus de Bennagh.)

Kyllecronechan[e] ———————————— x · s̃.

Kyll-laca[f] ————————————

Ballenescrine[g] ———————————— ij · marc̃.

Balleoskullyn

Inq. The east gable stands in the cemetery about half a mile S. of Maghera, in the townland Mullagh. — (Ord. Surv., s. 36.)

[e] *Kyllecronechan.*—Cıll Cpuıṫneaċaın, 'Ecclesia Cruthnechani,' so called from the saint of whom Adamnan writes in his Life of S. Columbkille, "ejusdem beati pueri nutritor, spectabilis vitæ vir præsbyter Cruithnechanus."—iii. c. 2. (Tr. Th., p. 364 *a.*) Upon which O'Donnellus furnishes us with the commentary that after Columba was born in Gartan he was sent to Tulach-Dubhglaisse [now Temple-Douglas in the parish of Conwall, midway between Gartan and Letterkenny,] to be baptized by Cruthnechanus, son of Ceallachan; citing the following curious quatrain from the now-lost Life of the saint by Mura of Fathan:

'Ruᵹaḋ ı n-Ᵹapτan ꝺa ḋeoın
'Sꝺo hoılᵬoh ı Cıll ṁıc Neoın
'Sꝺo baıpτaꝺ mac na maıṫᵱpa
I Culaċ De Duḃᵹlaıpe.'

'He was born at Gartan by his consent,
And he was nursed at Cill-mic-Neoin;
And the son of goodness was baptized
At Tulach Dubhglaise of God.'

St. Cruithnechan's day was the 7th of March, at which Colgan has collected all the little that has been recorded of him. —(Act. SS., p. 600 [recte 510]). The herenagh paid the bishop 10*s.* per an.—*Inq.*

[f] *Kyll-laca.*—This name, which appears regularly in the other list, is inserted here in a rude hand, and has no sum of money specified. The herenagh paid to the bishop out of the Tertia 10*s.* per an.—*Inq.* Cıll a' laċa, 'church of the lake,' takes its name from a small sheet of water in Carrowmenagh, the townland adjoining, on the N. W., that in which the ancient church stood. A portion of the walls with the nearly disused cemetery is in the townland Tirnony.—(Ord. Sur, Londond., s. 36.) The name of Kieran, the patron saint, is perpetuated in Tullykeeran, a townland lying on the N. W. The townland Tirkane is probably the *Tirkethin* of king John's grant to Alan of Galloway. Slaghtneill, another townland, derives its name from the Leaċτ, or sepulchral carn, which is in it; the initial *S* in this case, as well as in *Slaghtmanus*, which belongs to a townland in Lower Cumber, being an accidental prefix.

[g] *Ballenescrine.*—baıle na pcpıne, 'town of the shrine,' called Scpın Colaımcılle in Tir Eoghain by the Four Masters at 1203. The ruins of the old church stand in the cemetery on the N. side of the

(Decanatus de Bennagh.)

Balleoskullyn[h]	xiij · s̃ · iiij · đ.
Dysertmartyn[i]	xiij · s̃ · iiij · đ.
Cammys[j]	xiij · s̃ · iiij · đ.

Dunboo

Moyola, in Moneyconey, one of the 'six towns of Ballynascreen.' The herenagh paid out of the tertia 20*s.* a year.—*Inq.*

[h] *Balleoskullyn.*—This name of the parish was derived from the O'Skullins who were the herenaghs. The earlier one, however, was derived from the patron saint, as we find in the calendar of the O'Clerys: Sept. 7, Toit innse Toide for loch beag i nUib Tuirtre, 'S. Toit of Inis-Toide in Lough-beg, in Hy Tuirtre.' Inistoide is mentioned in the Annals of Inisfallen at 1112, and in those of Ulster at 1129. The name *Inistede* is preserved as an aliter for Ballyskullen in the Ulster Visitation, and the Inquis. The little island in Lough Beg, on which the ruins of the church are, contains only seven acres. The spot, however, is rendered conspicuous by the steeple and spire which the Earl of Bristol, then bishop of Derry, added in 1788, to improve the view from his mansion at Ballyscullion.

[i] *Dysertmartyn.*—"The parish of Disertmarten, conteyninge 20 balliboes, wherein there were both a parson and a viccar, but they are now united, and there is nowe only a parson presentative, to whome are paid twoe third parts of the tiethes (except the tieths of the 2 townes of Aighiter, which belonge to the late abbay of Armagh), and to the herenagh thother third parte, out of which he paid yerely unto the lord bushopp of Derry 10[s] per an."—*Inq.* There was a cemetery in Derry called from St. Martin; and a manuscript of the Gospels, called "the Gospel of Martin," traditionally believed to have been brought with him to Ireland by St. Patrick, was preserved in Dunbo till 1182. See the Four Masters, and O'Donovan's note, at that year.

[j] *Cammys.*—Of the ancient abbey of Cambos or Camus nothing now remains but the cemetery and the shaft of a sculptured cross, which, having been removed from its socket, lay neglected till it was turned to barbarous purpose by being converted into a gate post, in which position it is now to be seen on the right as you enter the church yard. The patron saint was Comghall. Adamnan, in one of the most curious chapters of his life of Columbkille, having made mention of the fortress called the "Munitio Cethirni," which the Annals allude to under the equivalent name Dun Ceithirn, and which is now known as "the Giant's Sconce," relates how a soldier of Christ called Finanus being at the place, and finding a dead body in a well there, proceeded "eo die ad monasterium Sancti Comgelli, quod Scoticè dicitur Cambos," and related the fulfilment of what Columba "ante multos

(Decanatus de Bennagh.)

Dunboo[k] ———————————— ij · marc̃.

Dunchron[l], Tawlaght de Ardo[m], et Ballenescrine de Ardo[n], ———————————— iij · marc̃.

Bomawe

annos futura nobis audientibus coram Sancto Comgello juxta Cethirini sedens munitionem prænunciaverat."—i. c. 49. (Tr. Th., p. 349 *b*.) Colgan says, "Hodie vulgo Cambos Comgalli vocatur."—(Ib., p. 380 *b*.) The herenagh paid 13*s*. 4*d*. Tertia per an.—*Inq*.

[k] *Dunboo*.—S. Adamnan was the patron saint of this church.—(Trias Th., p. 495, n. 57.) The herenagh paid 5*s*. a year out of the Tertia.—*Inq*.

[l] *Dunchron*. — Ꝺun Cpuıṫne, 'Arx Cruthænorum.'—(Trias Thaum, p. 181 *b*, n. 187.) Gillapatrick O'Falaghty was erenagh of Duncrun in 1206.—(Four Mast.) The Tripartite Life ascribes the foundation of the church to St. Patrick, stating that he left Beoaidh bishop there. —ii. c. 125. (Tr. Th., pp. 146, 181 *b*, n., 188.) The modern parish church of Magilligan is in the townland Duncrun, and, at a short distance W. N. W., on the top of a hill, called locally "Canon's brae," may be traced the foundations of a small building, thirty-five by nineteen feet, inside which lies a long rude stone, having on it the figure of a cross in relievo. The cemetery has not been used for many years, and has been partly tilled. A ditch which has been drawn across the hill divides the sites of the cemetery and the church. The spot, however, can always be identified, for it is marked on the Ord. Survey "Ruins of an Abbey."—(Londonderry, s. 5.)

[m] *Tawlaght de Ardo*.—Tamlaght-ard is still the ecclesiastical name of the parish of Magilligan, and the ruins of the old church are in the townland Tamlaght, which adjoins Duncrun on the S. W. The patron saint was Cadan or Catanus, whose tomb, nearly covered by the surrounding graves, lies close under the east gable of the old church. In the Book of Leacan, as cited by O'Donovan, he is called cpuımṫep Cádán o Tamlaċtaın Ardda, 'Priest Cadan of Tamlaght-ard.'—(Annal. Four Mast., 448.) The Tripartite Life styles him "Catanus Præsbyter," and notices him as one of St. Patrick's household.— iii. c. 98. (Tr. Th., p. 167 *a*.) The Ordnance Survey was led into a slight mistake by the similarity of pronunciation, marking the spot as "Espog *Aedan's* tomb," and the neighbouring well as "Tobar Easpuig *Aedain* (Bishop *Aedan's* Well.)" —(Londond., s. 5.) The herenagh paid 20*s*. per an. out of the Tertia.—*Inq*.

[n] *Ballenescrine de Ardo*. — The name Ballynascrine, or 'Town of the Shrine,' had reference, probably, to the elaborate shrine which had been executed at a very early age by Conla the Artificer, and was preserved in Ard-Micgiollagan in the six-

(Decanatus de Bennagh.)

Bomawe[o],	x · s̃.
Bangoria[p],	xiij · s̃ · iiij · đ.
Commyr[q]	xx · s̃.

Smª xx . li . xiij . s̃ . iiij . đ.

Grangea

teenth century. "Illud scrinium, quod usque in hunc diem, tanquam nobilissimus thesaurus, et unum ex præcipuis sacræ Insulæ sacris monumentis in summa veneratione habetur, et asservatur in Ard-Micgiollagan, quæ est maritima portio regionis de Kiennacta Glinne Gemhin in Septemtrionali parte Vltonie. Scrinium autem illud longè ante adventum S. Columbæ ad illa loca, et vt traditio est, vivente adhuc S. Patricio, elaborari cœptum est in loco Dun-cruithne priscis appellato. Fabro qui nobile et valde artificiosum opus inchoauit, nomen erat *Conla* cognomentum *Artifex;* ex sua nimirum excellentia in ea professione inditum."—O'Donnellus' Life of S. Columba, i. c. 99. (Tr. Th., p. 405.) This district was visited by S. Patrick, who founded therein seven churches, one of which was called *Domnach-Airthir-arda*, and another *Domnach-Bregh-muige*.—Vit. Trip., ii. c. 125. (Tr. Th., p. 146 *a*.)

[o] *Bomawe*.—boċ Mheıḋbe, 'Meva's hut,' now Bovevagh. Colgan states that St. Adamnan was the patron saint, and King's Visitation calls it "Ecclesia Sti. Eugenii," more correctly "Eunani." Local tradition calls the patron St. Ringan, and points out the ancient tomb at the N. E. of the old church as his. The Irish calendar places here another saint also, whose name and lineage are thus given by Colgan: "S. Aidanus de Both-medhba, filius Fintani, filii Kennbarchæ, filii Conalli, filii Sobharnachi, filii Finchoemii, filii Fiegi, filii Finnchadii, filii Conlæ, filii Tadgæi, filii Kieni, filii Ailildi Olum."—(Tr. Th., p. 478 *b*, n. 5.) This Aidanus was of the same race with the O'Conors of Keenaght. See above, p. 36, where the reader will please to substitute *Aidanus, the son of Fintan*, for *Fintan*. The only historical notice of the church which the Editor has been able to find is at the year 1083 of the Annals of Inisfallen, or 1100 of the vulgar era; Deṗṫeaċ boṫe Meḋba do loṗcuḋ, 'the oratory of Both-veva was burned.' The herenagh of Boymevoe paid 5*s*. Tertia per an.—*Inq*.

[p] *Bangoria*.—The herenagh paid 13*s*. 4*d*. Tertia per an. and a refection at visitation. —*Inq*. See above, pp. 35, 53.

[q] *Commyr*.—"Out of the herenagh land of Camer, conteyninge one quarter, the yerely rent of 10ˢ per an., and out of the erenaghes third part of the tiethes of the parish 10ˢ ster. per an., and a refection at the bushopps visitation."—*Inq*. The Irish

(Decanatus de Bennagh.)

Grangea Episcopi[r] continet in se ii. carucatas cum dimidio, et Archidiaconus tenuit per vii. annos.

Sm[a] totalis[s] iij[xx]. xviij . li . iij . s . iiij . d.

word comap is compounded of com, 'together,' and biop, 'water,' and denotes a place where two or more rivers meet, or where a river falls into a larger body of water. It is exactly analogous to the Latin *Confluentia*, now known as Coblentz, at the junction of the Moselle and Rhine. *Cymmer* is the form which the name assumes in Wales. See Reeves' Eccl. Ant., p. 197. The parish church of Upper Cumber occupies the old site in the townland Cumber, near the place where the Glenrandle river runs into the Faughan. —(Ord. Surv. Londond., s. 23.)

[r] *Grangea Episcopi.*—Besides the herenagh land of Dunboe, which lay at the N. W. of the parish, near the old church at Downhill, there was a tract of church-land in the same parish called the termon land of Grangemore, containing the twelve balliboes, of Ballymullen [Ballywoolen], Ardeynagh [Ardina], Nagrangeagh [Grangebeg], Ballinevlackagh-more, and beg [Blakes Upper, and Lower], Quilly [Quilly Upper, and Lower], Grangeagh-mor [Grangemore], Ballyeany [Bellany], Mosnegie [Masteragwee], Farrenlessery [Farranlester], Patoge [Pottage]. These lands, extending from the modern church northwards and eastwards to the Bann, excepting all the lands belonging to the archdeacon of Derry, were confirmed by the Patent to the see in 1615. From the mention of the archdeacon as tenant in 1397 it may be inferred that the rectory of Dunboe belonged then, as it does now, to the corps of the archdeaconry.

[s] *Totalis.*—According to an extent, 15 James I., the see is valued in the King's Books, in temporals and spirituals, at £250. In the Report of Ecclesiastical Revenue and Patronage, 1833, the income of the see arising from rents was £2593 14*s.* 2½*d.* and from renewal fines, £9607 18*s.* 7*d.*; in all, £12201 12*s.* 9½*d.* —(p. 127.)

APPENDIX.

SUBJECTS OF THE ADDITIONAL NOTES IN THIS APPENDIX.

ADDITIONAL NOTES.

NOTE A.

(*See Page* 1, *Note* [b], "*Dei gratia.*")

THE styles "by Divine *Providence*" and "*Permission*," as distinguishing archbishops and bishops in public instruments, are a modern refinement, and were unknown in England and Ireland until the seventeenth century. With bishops as well as kings the most ancient custom was merely to state their name and office: but presently, when their designations became more dignified, the principle of divine right, which was jointly extended to episcopacy and royalty, led to the adoption of *Dei gratia* as their common style. Thus, Henry III., addressing Henry de Loundres, in 1220, directs his writ "Venerabili patri in Christo H. Dei gratia Dublin. archiepiscopo, sancte sedis apostolice legato, H. eadem gratia Rex Angliæ, &c."—(Rot. Cl. Tur. Lond., p. 435 *b.*) And, so late as 1544, Henry VIII. writes to Cranmer as "eadem gratia Cantuariensi archiepiscopo."—(Gibson, Codex, App., p. 1536.) "To this day," says Selden, "by the stile of chancery, in the summons of our parliaments and writs to assemble or prorogue the convocation, the king gives to the archbishops the attribute of *Dei gratia* in the form: *Jacobus Dei gratia, &c. reverendissimo in Christo patri prædilectoque consiliario nostro Georgio, eadem gratia archiepiscopo Cantuariensi, &c.* But in warrants and commissions to them, that of *eadem gratia* is most commonly omitted: and in like sort, the other parts of the title being changed, as use directs, are the writs to the bishops."—(Titles of Honour, Works, vol. iii. cols. 214–219.) During the twelfth century this style prevailed very generally with both ranks of the episcopal order. In instruments after the middle of the thirteenth century we find this distinction introduced, that *Permissione divina* was the form when they ran in the prelates' names, but the older one was retained when they were declaratory or addressed to them. In the following centuries the same usage obtained, though with

occasional varieties, as may be seen by the following examples, which have been selected from those great stores of records, the Monasticon Anglicanum, the Armagh Registries, the appendix to Gibson's Codex (Oxford, 1761), Madox's Formulare Anglicanum, and Harris' Ware's Works:

1129. H. Dei gratia Winton. episcopus.—(Madox; p. 39.)

1162. Rev. domino Dei gratia Cornelio episcopo R. necnon et eadem gratia Derbiensi archidiacono.—(Ib., p. 2.)

1180. Malachias Dei gratia Dunensis episcopus.—(Reeves, Ec. Ant., p. 192.)

1186. T. Dei gratia Ardmachanus archiepiscopus.—(Ib., p. 193.)

1195. Johannes miseratione Divina presbiter Cardinalis.—(Ib., p. 193.)

1210. Eugenius Dei gratia Ardmachanus archiepiscopus.—(Ib., p. 192.)

1214. Venerabili patri in Christo H. Dei gratia Dublin. archiepiscopo, P. divina miseratione Winton. Ecclesiæ minister humilis.—(Lit. Cl. Tur. Lond., p. 205.)

1250. Frater J. misericordia Divina Landavensis Ecclesiæ minister humilis.—(Madox, p. 7.

1270. Frater Robertus permissione Divina Cantuariensis archiepiscopus.—(Ib. p. 8.)

1299. Nicholaus permissione Divina Wyntonensis Ecclesiæ minister.—(Gibson, App., p. 1508.)

1283. Frater J. miseratione Divina Cantuariensis ecclesiæ minister humilis.—(Ib., p. 1469.)

1291. Nicholaus Dei gratia archiepiscopus Ardmachanus.—(Reg. Swayne, lib. ii. fol. 52.)

1295. Robertus permissione Divina Cantuariensis archiepiscopus.—(Gibson, App., p. 1340.)

1301. Nicholaus miseratione Divina archiepiscopus Ardmachanus.—(Reeves, Ec. Ant., p. 248.)

1309. Henrico Dei gratia Winton episcopo, Ricardus permissione divina Londinensis episcopus, literas Reverendissimi in Christo patris et domini Thomæ Dei gratia Cantuariensis archiepiscopi, &c.—(Gibson, p. 1540.)

1310. Reverendissimo in Christo patri domino Roberto Dei gratia Cantuariensi archiepiscopo Radulphus permissione Divina London episcopus, &c.; quia consecratione venerabilis viri fratris Johannis de Ketene Dei gratia Eliensis electi. —(Ib., p. 1330.)

1312. Venerabili in Christo patri David Dei gratia episcopo Menevensi, Radulphus permissione divina episcopus London.—(Ib.)

1356.

1356. Ricardus permissione Divina archiepiscopus Ardmachanus.—(Reg. Sweteman, fol. 16 *b.*)

1365. Milo Dei et Apostolicæ sedis gratia archiepiscopus Ardmachanus.—(Spelman, Glossar., voce *Corba.*)

1369. Reverendissimo Willielmo Dei gratia Cantuariensi archiepiscopo.

—— Willielmus permissione Divina Cantuar. Archiep.—(Gibs., p. 1507.)

1381. Roberto Dei gratia Londinensi episcopo.

—— Robertus permissione Divina London episcopus.—(Ib., p. 152.)

1400. Rev^{mo} Thomæ Dei gratia Cantuar. archiepiscopo, Mauritius Dei gratia Norwic. episcopus, &c.—(Ib., p. 1511.)

1406. Nicholaus permissione divina archiepiscopus Ardmacanus.—(Reg. Fleming.)

1414. Rev^{mus} pater Thomas permissione Divina archiepiscopus Dublinensis.—(Reg. Alani, fol. 2 *b.*)

1427. Venerabili in Christo patri et domino suo Johanni permissione Divina archiepiscopo Ardmachano, Edwardus eadem permissione Midensis episcopus.—(Reg. Swayne.)

1434. Johannes permissione Divina archiepiscopus Ardmachanus.—(Reg. Swayne.)

1438. Donatus Dei et Apostolicæ sedis gratia episcopus Triburnensis.—(Reg. Swayne; supra, p. 26.)

1444. Johannes Dei et Apostolicæ sedis gratia Dunensis et Conerensis episcopus.—(Reeves, Ec. Ant., p. 158.)

—— Johannes permissione Divina archiepiscopus Ardmacanus.—(Reg. Prene, fol. 34 *b.*)

1483. Sigillum Dlis Dei gracia episcopi Cassellensis.—(Cotton, Fasti, vol. i. p. 83.)

1495. Sigillum Nich. Dei gratia episcopi Leghlinensis.—(Ware, i. p. 453.)

1512. Tiberius Dei gratia Dunensis et Connorensis episcopus.—(Reeves, Ec. Ant., 29 p. 2.)

1512. Sigillum Nich. Dei gratia Fernensis episcopi.—(Ware, i. 435.)

1518, Hugo permissione Divina episcopus Midensis.—(Inge's Roll.)

1521. Willielmus miseratione Divina Dublinensis archiepiscopus.—(Reg. Alan., p. 10.)

1534. Thomas permissione Divina Cantuariensis archiepiscopus.—(Gibson, p. 1542.) So also at the years 1537 and 1538.

1539. Johannes Dei gratia Londinensis episcopus.—(Ib., p. 1536.)

1542. Thomas permissione Divina Westmonaster. episcopus.—(Ib., p. 1446.)

1545. Sigillum Georgii Dowdall Dei gratia archiepiscopi Armachen.—(Cotton, Fasti, vol. iii. p. 1.)

1560. Mattheus permissione Divina Cantuariensis archiepiscopus.—(Gibs., p. 1328.) So under the years 1562, 1567, 1568, 1572.

1574. Mattheus Divina Providentia Cantuar. archiepiscopus—(Ib., pp. 1512, 1571.)

1575. Edmundus Divina Providentia Cantuar. archiepiscopus.—(Ib., p. 1441, rect. 1341.)

1576. Edwynus permissione Divina episcopus London.—(Ib., p. 1470.)

1584. Johannes Divina Providentia Cantuariensis archiepiscopus. — (Ib., p. 1467.) So at 1585, 1588, 1589, 1596.

1588. John by Divine Providence bishop of London.—(Ib., p. 1478.)

1622. George by the Providence of God Bishop of London.—(Ib., p. 1476.)

1632. Georgius, reverendo in Christo patri domino Johanni, eadem Providentia Roffensi episcopo.—(Ib., p. 1498.)

1638. William by the Providence of God Lord Bishop of London.—(Ib., p. 1474.)

1666. Thomas providentia Divina Darensis episcopus.—(Book of Precedents, p. 128. MS. Marsh's Library.)

1688. John by the Providence of God Bishop of London.—(Gibson, p. 1479.)

In the present record, which seems to have been very carefully worded, the notary, when declaring the acts of the Primate, styles him *Dei gratia*, as he does also with the bishop of Raphoe when he introduces his name; but when he recites an instrument as issuing from the Primate he changes the form to *permissione divina*. And this latter continued to be the personal style of the archbishops of Canterbury until about the year 1574, when Matthew Parker, towards the close of his episcopate, exchanged it for *providentia divina*, which was retained by his successors and adopted by archbishops at large. But it does not appear to have been intended as a distinctive form, for in 1622, 1632, and even so late as 1688, the bishops of London styled themselves "By the Providence of God." In Ireland also, in 1666, the designation of bishop Price of Kildare runs, "Thomas providentia divina Darensis episcopus." At length, however, the more dignified expression became peculiar to archbishops, and the bishops retained the common formula, except in a very few instances where accident or assumption communicated to the inferior grade the style which consent had assigned to the superior. In Dromore the bishop used to dignify himself as "by Divine Providence;" for which a Patent of 8 James I. is cited in a Title Book preserved in the Registry Office, as a precedent. But this seems to have been accidental, for in the Charter of the Cathedrals of Down, Connor, and Dromore, granted in 1609 to John Todd, then bishop of the three dioceses, he is mentioned as "permissione Divina Drumorensis episcopus." On an episcopal seal, which belonged to the fourteenth

teenth century, we find the legend "Enech dei gra. Dromorenc. epi."—(Reeves, Eccl. Ant., p. 308; Cotton's Fasti, vol. iii. pp. 274–5.) The bishops of Meath also have for some time indulged in the archiepiscopal style, but on the monuments of Dr. George Montgomery and Dr. John Evans, "admodum Reverendus" is found; while in Swayne's Registry, as cited above at 1427, Edward Dantsey styles himself bishop of Meath "*permissione* Divina;" and likewise in the diocesan roll of Hugh Inge, 27 May, 1518, preserved in the Registry Office, there is this subscription, "Hugo *permissione* divina episcopus Midensis."

Formerly the style *Dei gratia* was sometimes assumed by ecclesiastics of inferior order. Thus we find "Robertus Dei gratia abbas Malmesburiæ" (Madox, p. 25); "Johannes Dei gratia abbas Malmesburiensis" (Selden, Works, iii. col. 962); "Alexander Dei gratia abbas de Selby" (Mon. Angl., ii. p. 456 *b*). In like manner John de Blancesfort, Master of the Temple, writes, when addressing S. Lewis, king of France; though in after times "Lewis XI. prohibited Francis then duke of Bretagne the use of it, as of that which was unfit for any other than such a prince as acknowledges no superior."—(Selden, ut sup.)

In 1444 we meet with "Johannes miseratione divina prior domus Salutacionis matris Dei juxta London;" which was and is the style peculiar to Cardinals; as *Providentia divina* is to the Pope in common with archbishops.

B.

See Page 16, *Note* [1], "*Reconciliare volens.*"

It may seem strange to some that in so short a period as that occupied by the Primate in this Visitation, and in the line of so short a journey as that from the middle of Tyrone to Derry, no less than three churches should occur requiring episcopal reconciliation after bloodshed; but the following cases, chronologically extracted from the Irish Annals, will prepare the mind of the reader to receive without surprise the present statement:

A. D. 605, "Brandubh, king of Leinster, was slain by Saran Saebhderg, airchinneach of Senboithe-Sine [Templeshanbo], and his own tribe."—*Tighernach.*

A. D. 756, "Eghtigern, bishop, was killed by a priest at St. Bridget's altar, in Kildare [between the screen and the altar—*Four Mast.*], as he was celebrating Mass, which

which is the reason that since that time a priest is prohibited to celebrate Mass in Kildare in the presence of a bishop."—*Annal. Clonmac.*

A. D. 759, "A battle was fought between the families [i. e. the religious communities] of Clonmacnois and Birr in Moin-Coisse-Blae."—*Annal. Ult.*

A. D. 763, "A battle was fought at Argamoyn between the families of Clonmacnois and Durrow, where Dermod Duff, son of Donnell, was killed, and Diglac, son of Dubliss, and 200 men of the family of Durrow. Breasal, son of Murcha, was victor, with the family of Clonmacnois."—*Ibid.*

A. D. 782, "A battle was fought in Ferna-mor between the abbot and steward, i. e. Cathal and Finnachtach."—*Ibid.*

A. D. 788, "A contention took place in Armagh, wherein a man was murdered in the entrance of the oratory. The burning of Clonfert-Mongain by Aengus, son of Mugron, wherein Aodh, son of Tomaltach, perished, and the oratory was burned."—*Ibid.*

A. D. 806, "A battle was fought between the family of Cork and the family of Clonfert-Brendan, by which slaughters multitudes of ecclesiastical and eminent men of the family of Cork fell."—*Ibid.*

A. D. 808, "Dunchu, abbot of Tealach-lias, was slain in the place of Patrick's shrine, in the house of the abbot of Tealach-lias."—*Ibid.*

A. D. 814, "The church of Cluain-creamha [Clooncraff] plundered, and manslaughter committed within the church by the men of Breifne and Sil-Cathail."—*Ibid.*

A. D. 816, "A battle was fought by Cathal, son of Dunlang, and the family of Tigh-Munna [Taghmon], against the family of Ferns, in which 400 were slain. Maelduin, son of Cennfaeladh, abbot of Raphoe, of the family of Columbkille, was murdered. The family of Columbkille went to Tara to curse Hugh."—*Ibid.*

A. D. 817, "The erenagh of Kilmore-enir was violated, and Dubindrecht the prior was wounded at the same time by the Lagenians."—*Ibid.*

A. D. 832, "The family of Kildare were routed within their church by Ceallach, son of Bran, in which many were slain, on the feast of St. John in autumn. The family of Clonmacnois were slaughtered, and the termon burned to the very door of the church by Felimy, king of Cashel. Likewise the family of Durrow even to the door of their church."—*Ibid.*

A. D. 834, "Clonmacnois was profaned by Cathal, son of Ailell, lord of Hy-Many, against the prior, Flann, the son of Flaithbeartach, of the Ui-Forga of Munster, whom he cast into the Shannon and killed."—*Four Masters.*

A. D. 835, "The oratory of Kildare taken upon Forannan of Armagh, and all the congregation of Patrick likewise, by Felimy, king of Cashel, by battle and arms; and the

the clergy were taken by him with their submission."—*Ibid.* "The church of Glendaloch was burned, and the church of Kildare ransacked by the Danes. The Danes, upon the Nativity of our Lord, in the night, entered the church of Clonmore-Moyeog, and there used many cruelties, killed many of the clergy, and took many of them captives."—*Annal. Clonmacnois.*

A. D. 850, "Caireall, son of Ruark, king of Loch-Uaithne, was treacherously murdered before the door of the oratory of Tighernach at Clones, by the Connells of Farney."—*Annal. Ult.*

A. D. 889, "Eugan, son of Ceannfaeladh, abbot of Imleach Iubhar, was murdered." —*Ibid.*

A. D. 903, "Kells was forcibly entered by Flann, son of Maolsechnall, upon Donnchadh, his own son; and many were slain about the oratory."—*Ibid.*

A. D. 938, "An army was led by Donnchadh to Finnabhar-abha [Fennor], which he spoiled; and he killed the priest in the midst of the church, and others with him." —*Ibid.*

A. D. 1006, "Matadan, son of Donnell, king of Uladh, was slain in the church of St. Bridget in the midst of Dunlethglas."—*Ibid.*

A. D. 1010, "Flaithbertach O'Ceithman, successor of Tighernach [i. e., abbot of Clones], chief bishop and anchorite, was killed by the men of Breifne in his own town."—*Ibid.*

A. D. 1012, "Sitric Mac Auly of Dublin irreverently and without respect made havock of all the kings in the church of Kells, and killed many within the walls of the said church."—*Annal. Clonmac.*

A. D. 1013, "Murtagh O'Carry Calma took Molloye, prince of Ferkall, from out of the church of Durrow, and killed him at Moylena [or Kilbride], adjoining to Durrow."—*Ibid.*

A. D. 1031, "Ardbraccan was burned by the Danes of Dublin; 200 men perished in the stone-church, and 200 were made captives. An army was led by Mac Eochaidh into Iveagh, and burned Kill-Cumbair [Cumber], with its oratory; killed four of the clergy, and carried away 30 captive."—*Annal. Ult.*

A. D. 1045, "The airchinneach of Leighlin was killed at the church-door."—*Ibid.*

A. D. 1055, "The battle of Martarthai was fought by Duvdalehe, successor of Patrick, against Loingseach O'Melaghlin's son, the successor of Finian and Columbkille, wherein many were slain."—*Ibid.*

A. D. 1060, "The men of Ely O'Karroll and O'Forga came to plunder Clonmacnois, and took certain captives from the place called Cross-na-screaptra, and killed two

two there, a layman and an ecclesiastic; whereupon the clergy of Clonmacnois incited the men of Delvin-Beathra, with their king Hugh O'Rourk, in their pursuit, who gave them an overthrow, and quite discomfited them, and slew the prince of O'Forga, who before killed the ecclesiastic, and also brought their captives the next day back again to the place whence they were so conveyed."—*Annal. Clonmac.*

A. D. 1065. "Donnchadh O'Mahoun, king of Uladh, was killed by the Ulidians themselves in the stone-church of Bangor."—*Annal. Four Mast.*

A. D. 1069, "Murrogh, son of Connor O'Melaghlin, prince of Meath, did so overset the family of Mulkieran-Mac-Con-na-Mocht in Isill-Kieran, and the poor of that house, that the steward of the family was slain by them, for which cause Moyvoura was granted to the poor."—*Annal. Clonmac.*

A. D. 1075, "Murrogh O'Melaghlin, king of Meath, was killed in the steeple of Kells, and afterwards Awley was killed immediately by Melaghlin O'Melaghlin, through the miracles of St. Columb, who is patron of the place."—*Ibid.*

A. D. 1084 [*rectè* 1101], "A great depredation made by the people of Iveagh in Ulidia upon the family of Armagh, and 24 of the church-people were slain."—*Annal. Inisfal.*

A. D. 1106, "The family of Kilkenny gave an overthrow to the family of Leighlin."—*Annal. Clonmac.*

A. D. 1115, "The stone-church of Ardbraccan, full of people, was burned by the men of Munster; and many more churches in Moy-Bregh."—*Annal. Ult.*

A. D. 1117, "Maolbrigid, son of Ronan, abbot of Kells, and many of the people of Kells with him, were slain by Hugh O'Rourk and the Ui-Briuin on the night of Crum-duff sunday [i. e. the sunday next before the 1st of August]. *Facies Domini super facientes hec scelera, ut perdat de terra memoriam eorum.*"—*Ibid.*

A. D. 1121, "Gilla-espoig Eoghain O'Hennery was slain by his own kinsmen in the midst of the cemetery of Banagher." [See above, p. 42.]—*Ibid.*

A. D. 1123, "A secret assault made upon the successor of Ailbhe, and a house taken in Emly, where seven of their men were slain through the miracle of St. Ailbhe; and there was burned the bell."—*Ibid.*

A. D. 1124, "Ardgar, son of Hugh, heir apparent to the throne of Aileach, was killed by the family of Derry, in defence of the church of Columbkille."—*Four Mast.*

A. D. 1127, "Cearbhall, the son of Mac Faelain, and the Ui Faelain about him, fell by the Ui Failghe within Kildare, defending the successorship of Bridget."—*Ibid.*

A. D. 1128, "A disgraceful act, that deserved the curse of all Ireland, both temporal

poral and spiritual, the like of which was never witnessed in Ireland, was committed by Tiernan O'Rourk and the O'Briuins. The successor of Patrick with his company was robbed, and some of them killed, and one of his own clergy among them. An army led by Connor O'Loughlin, and they turned upon their left hand to Firbregh, and left some of their men there, and committed wickedness before God and man, namely, by the burning of Trim, with the churches; and many were made martyrs therein."—*Annal. Ult.*

A. D. 1129, "Aulif O'Driscoll, chief of Corca-laeighde, was slain at the door of the church of Birr."—*Annal. Inisfal.*

A. D. 1212, "Donnell O'Devine was slain by the sons of Mac Loughlin in the door-way of the abbey-church of Derry."—*Four Mast.*

A. D. 1213, "O'Kane and the men of Firnacreeva came to Derry to take the house of the son of Mac Loughlin. The great prior of the abbey-church of Derry, who interposed to make peace between them, was killed. God and St. Columbkille wrought a miracle on this occasion; for Mahon Magaithne, the person who had gathered and mustered the army, was killed in the doorway of the church of Duvregles, in revenge of Columbkille."—*Ibid.*

A. D. 1261, "Sixteen of the most distinguished of the clergy of Tyrone were slain at Derry by Connor O'Neill and the Cinel Owen."—*Ibid.*

A. D. 1496, "Donnell Bearnach Magauran, chief of Teallach-Eachdhach [Tullyhaw] was treacherously slain before the altar of the church of Templeport, by Teige, son of Hugh, son of Owen Magauran; and the marks of the blows aimed at him are still visible in the corners of the altar."—

A. D. 1508, "Redmond Oge Mac Mahon was slain at Domhnach-maighe-da-Chlaoine [Donagh in Co. Monaghan] on St. Patrick's festival, by Philip, the son of Edmond Maguire. The act was perpetrated thus: Philip went to the town to hear mass, in honour of St. Patrick, and while they were at mass within the church, Redmond Oge came around the church with a large party, and set fire to the four corners of the building. When Maguire heard of this he said he would not suffer the church of St. Patrick to be burned; and, exciting his people to courage, Philip, with his kinsmen, came out in the name of God and of St. Patrick. A conflict ensued, in which Redmond was thrown from his horse, and afterwards slain, together with his foster-brother; and prisoners were also taken there. And the names of God and of St. Patrick were magnified by this occurrence."—*Ibid.*

These cases, running through a long series of years, belong but to one class of outrage, yet are indicative of that state of society which gave birth to most of Ireland's social evils; the want of consolidation in the government of the country, and

of unity in its measures, whereby it was unfitted, except in a paroxysm of exertion, to offer any combined opposition to an invader, while it was inwardly rent by the conflicting interests or ambition of co-ordinate chieftains, who owned no superior except in name, and had no tribunal to appeal to except the wild justice of revenge, or the arbitrary executive of their own sword. Even the clergy seem to have shared in the factious spirit of the nation, and to have indulged occasionally in sectional encounters among themselves. To this they had been trained in some measure by the prescriptive discipline of the country, according to which ecclesiastics were bound to attend the sovereign in his hostings, and with him to take the field. This system prevailed until the year 804, when Aodh Oirnidhe was prevailed upon by the entreaties of the clergy of the north, aided by the advocacy of Fothadh-na-Canoine, an influential bard, to grant to them a charter of exemption from military service. Still, however, the various religious communities were occasionally found in arms, and the great diversity of rules tended to foment the spirit of jealousy and antagonism. In one respect the use of arms was of service to them, that when their monasteries were assailed by a secular force, a danger to which they were continually exposed, on account of the valuables which in process of time accumulated in their keeping, and because their cause was identified with that of their patrons, they were the better able to protect themselves and their trust from the vengeance or cupidity of the spoiler. The Danes also contributed to keep alive this military feature of Irish monasticism, for although they were too formidable to admit of any organized resistance, they afforded occasional opportunities for desultory retaliation, and after accustoming all classes to deeds of blood, they gradually broke down among the original inhabitants the veneration which was entertained for religious objects and institutions, introducing their sentiments in proportion as they became intermingled with the natives, till it was no uncommon thing for an Irish chieftain to be styled 'the waster of churches,' or for the adventurous population of one province to plunder the churches in another. Amidst all those scenes, the steeples, which we commonly call Round Towers, rendered to the monasteries the most essential service, being places of refuge in the hour of peril, and affording an asylum for a large number, while they presented the least possible surface for assault. In fact the Round Towers are, in their anomalous proportions, standing memorials of an anomalous Church; and the reason of their strange proportions is to be sought in the annals of an institution which was planted in a land of civil dissension, and equally stood in need of a shelter from the squalls of civil factions when it forgot its mission by partaking of the spirit of the day, and when it fulfilled the same by promoting civilization and inculcating the lessons of peace. In succeeding centuries, stone buildings being of rare occurrence, churches were often turned into places of

of defence, and were frequented not only by those who sought to deprecate the wrath of heaven, but by those who hoped to escape the rage of man. It was thus that John de Courcy sustained a check from the monastery of Erynagh, when he was mastering Lecale, and afterwards transferred its family to Inch, because it had been "a fortress against him." So also when Edward Bruce was spreading desolation throughout the same territory, the church of Bright, full of men and women, was burned by him. And even afterwards, upon the declension of the English influence in the country, churches and cemeteries continued subject to desecration, inasmuch as they were the most frequent places of assembling to jealous clans, whose hands an untoward occurrence might arm against each other, or of a harmonious congregation, who perhaps in the moment of devotion might be disturbed by a sudden onslaught of their enemies. The picture is no doubt a dark one, but the native annals fully account for it in the proof they afford, by their enormous catalogue of dissension and bloodshed, that petty feuds and strife form three-fourths of the materials for the mediæval history of Ireland.

The ceremony of the reconciliation of a church or cemetery was therefore likely to be of very frequent occurrence, and it were much to be wished that an Irish Pontifical were in existence, so that we could ascertain how far it accorded with the English or Roman Use, in this important rite. But the circumstances which have combined to render all early service-books scarce have been specially exacting in the case of Pontificals, which, being as comparatively few as the order who employed them, and being for the most part private property, were the less likely to escape the ravages of time, or the diligence of those who desired their extermination. We may presume, however, that the Irish Use accorded in the principal points with that of other churches; a supposition which is confirmed in a great measure by the brief notices of the ceremony which occur at pages 16 and 33 of the preceding Visitation.

In the MS. collection of Trinity College, Dublin, are two Pontificals which formerly belonged to Archbishop Ussher, classed B. 3. 6. and B. 3. 7. The second is a manuscript of the latter part of the fourteenth century, but affords no evidence of the individual or place for whose use it was formerly designed. The vellum and ink have suffered very much by damp, and several leaves have been displaced in the binding. At fol. 20 *b* commences the order of the "Reconciliatio violate ecclesie," continuing to fol. 23 *a*. It is much shorter than the form in the Roman Pontifical, in both rubrics and substance. The other manuscript, however, is one of the highest interest, both as regards its condition and antiquity. Its page measures ten inches and a half by seven, the capitals are executed in red or green; the lettering is of various sizes, but the prevailing character is a bold, round letter, resembling that which is seen in

some Saxon manuscripts. The musical notation is of the ancient style, without lines; and it bears internal evidence of having once belonged to the diocese of Canterbury. From the nature of the writing it may be referred to the twelfth century. The order of Reconciliation in this manuscript is without a title, being introduced with a rubric. It begins at fol. 29 *b*, and is continued to fol. 34 *b*, within three lines of the foot. Its tenor is as follows, the rubrics being here printed in italics, and the contracted words in extenso.

In reconciliatione altaris vel sacri loci seu cymiterii ubi sanguiis fuerit effusus, aut homicidium factum, aut aliqua spurcitia publice perpetrata. Primum veniat episcopus ante ipsam ecclesiam cum clero et populo, hanc sonora voce canendo antiphonam.

An. Deus in sancta via tua. Vt supra. [quis Deus magnus sicut deus noster tu es deus qui facis mirabilia solus.

R. Viderunt te aque deus, fol. 28 *b.*]

Sequitur oratio ante hostium.

Omnipotens et misericors Deus, qui sacerdotibus tuis tantam prę ceteris gratiam contulisti . ut quicquid in tuo nomine digne perfecteque ab eis agitur a te fieri credatur quęsumus immensam clementiam tuam ut quicquid modo visitaturi sumus visites. quidquid benedicturi benedicas . sitque ad nostrę humilitatis introitum . sanctorum tuorum meritis fuga demonum . angelis pacis ingressus. Per. *R.* Amen.

Alia oratio.

Aufer a nobis domine quęsumus iniquitates nostras ut ad loca tuo nomini purificanda puris mereamur mentibus accedere. Per.

Tunc intret ecclesiam cum clero cantando antiphonam.

Pax huic domui.

Finita antiphona dicat Episcopus oremus et diaconus Flectamus. Levate.

Oremus.

Deus qui peccati ueteris hereditariam mortem in qua posteritatis genus omne successerat Christi filii tui domini nostri passione solvisti dona propicius ut conformes ejusdem facti sicut imaginem terreni parentis naturę necessitate portavimus ita ima-[ginem] cęlestis gratię sanctificatione portemus. ejusdem Xpi. domini nostri qui tecum.

Postmodum faciat clerus letaniam que supra notata est in dedicatione altaris. Deinde dicat episcopus ter

Deus in adjutorium meum intende.

Et

Et faciat exorcismum et benedictionem salis. cineris. aquę et uini ut supra usque

Quatinus consecrata sis aqua sancta. ac proficias ad reconciliationem hujus sacri loci vel cymiterii. ut per te et per benedictionem divinam auxiliante domino sive per os et per manus atque officium nostrum hic locus vel hoc cymiterium divinitus per gratiam spiritus sancti consecretur. et perpetualiter ad invocandum nomen domini consecratum permaneat. et spiritus sanctus habitet in hoc loco seu in hoc cymiterio. per eum qui venturus est judicare vivos et mortuos ac seculum per ignem.

Postea circumeat tribus vicibus intrinsecus et extrinsecus ęcclesiam vel cymiterium spargendo aquam benedictam canendo antiphonam.

An. Asperges me domine ysopo et mundabor.

Sequitur oratio.

Deum indultorem criminum. deum sordium mundatorem deum qui inquina[tum][a] peccatis originalibus mundum adventus sui nitore purificavit supplices deprecamur. ut contra diaboli furentis insidias. fortis nobis pugnator assistat. et quicquid ejus uirosa calliditate cotidianisque infestationibus maculatum hic corruptumque fuerit efficiatur celesti sanctificatione ac mundatione purgatum. quia sicut illius est solidum perfectumque quassare. ita auctoris nostri est lapsa restaurare et corrupta purgare. Cujus majestatem precamur. ut hic locus fiat ab omni pollutione purgatus et sanctificatus. atque in priorem statum restitutus et reconciliatus ac sacratus. per eum qui unus in trinitate perfecta vivit et gloriatur deus. per infinita secula seculorum. Amen.

Dehinc canatur hec antiphona.

An. Exurgat deus ad nostri.

Sequitur oratio.

Deus cujus bonitas nec principium nec finem habet. cujus est polluta purgare. neglecta restaurare. vitiata reędificare. exaudi orationes nostras. ut[b] hujus loci receptaculum placatus accipias. et altare tuum quod infestantis diaboli fraude est pollutum. per infusionem gratię cęlestis. sanctifices. purificatumque possideas. Nichil hic quesumus domine postmodum noceat pręteriti culpa contagii. Nichil sit quod maneat inimici fraude pollutum. resurgat vero hujus loci pura simplicitas et candor innocentię pristinę immaculatus. et dum recipit gratiam revertatur ad gloriam. quatinus hic populorum turba conveniens. dum petitionis ingerit vota. votorum se sentiat obtinuisse suffragia. Per.

Postea circumeat episcopus ecclesiam intus et foris. et cymiterium cum incenso canendo.

An.

[a] *Concretum* is erased, and the word *inquina* written over it. The former is the reading in the other MS. Pontifical, but *corruptum* in the Roman.

[b] Fol. 31 *b* begins with this word *ut*.

An. Domine ad te dirigatur.

Sequitur

Deus qui in sanctis habitans. superne moderamine pietatis terram mundus mundam formasti. quam etiam primi prȩvaricatoris de supernis eiecti sedibus suggestione maculatam priscis misertus paradisi[c] quos creasti accolis pii effusione cruoris ac proprii ab omni antiquȩ prȩvaricationis contagio mundare et abstergere dignatus es. quȩsumus immensam pietatem tuam ut hanc ecclesiam vel hoc cymiterium quod prius tua sanctificatione sanctificari voluisti quamvis jam eiusdem neuo[d] prȩvaricatoris maculatam tua cȩlesti benedictione benedicas. ut qui sub timore et amore tui nominis ad hoc oratorium pro impetranda suorum venia peccatorum convenerint. vel in hoc cymiterio sepulti fuerint. se in perpetuum omnium veniam peccatorum impetrare gaudeant. et gaudia percipere sempiterna lȩtentur. Per.

Tunc elevata manu benedicat sanctam ecclesiam vel sacratum cymiterium ita:

Benedictio dei patris omnipotentis ingeniti. filii[que][e] ipsius unigeniti necnon sancti spiritus paracliti ab utroque procedentis. maneat iugiter super ecclesiam istam vel super cymiterium in secula seculorum. Amen.

Deinde reportentur reliquiȩ[f] ad ecclesiam. psallendo antiphonam.

An. Sanctum est verum lumen. ut supra.

Et reliqua sicut in dedicatione ecclesiȩ superius dictum est.

Oremus.

Deus qui ecclesiam tuam sanctam de omnibus mundi finibus congregatam per tui lateris admirabile sacramentum. cunctarum gentium matrem esse dixisti perfectam. quam etiam populorum varietate depictam apostolorum tuorum meritis decorasti. benedic quȩsumus sanctorum tuorum opitulante suffragio tam altare quod eorum exornatur te jubente reliquiis quam ecclesiam ac fidelium tuorum tibi pie offerentium vota in illa sanctifica. Qui cum deo patre et spiritu sancto vivis et regnas Deus per omnia secula seculorum. Amen.

Commendatio ejusdem sacri loci.

Oremus.

Deus cujus bonitas sicut non habuit principium ita non habet terminum. Qui pietate completus eligis in nobis magis restituere perdita quam percutere peritura. et

[c] Fol. 32 *a* begins with *paradisi*.

[d] *Veneno* in margin by a later hand. *Nævo*, however, is the right reading, as may be seen in Martene, vol. ii. p. 287 *a*.

[e] The *que* in a later hand.

[f] Fol. 32 *b* begins with *reliquie*.

et si quid aut negligentia polluit aut[g] ira committit. aut ebrietas stimulat. aut libido subuertit tu pius sustines. ut ante purifices per gratiam quam percutias per furorem. et operis tui providus gubernator eligis potius erigere jacentia quam punire damnata. te supplices deprecamur ut hujus loci situm placatus sanctifices et quicquid hic insectantis inimici fraude est pollutum per infusionem supernę benedictionis tuę purifices purificatumque possideas. absint in posterum omnes nequitię spirituales et eliminentur hinc. et extinguatur omnis antiqui serpentis invidia et cum fraudibus suis diaboli turma procul pellatur. efferat hinc confusus secum maculam quam ingessit et perennibus quandoque suppliciis deputandus operum suorum semina secum hinc colligat peritura. nichil hic quęsumus domine postmodum noceat pręteriti culpa contagii. nichil hic maneat fraude pollutum quod per spiritus tui infusionem est[h] purgatum. resurgat quęsumus hujus loci pura simplicitas et candore innocentię restitutus dum pristinam recipit gratiam ad gloriam inviolabilem revertatur. ut populorum huc turba conveniens dum petitionis hic ingerit vota votorum se sentiat obtinuisse suffragia. Per.

Missa in reconciliatione sancte ecclesie.

An. Dum sanctificatus fuero in vobis congregabo vos de universis terris et effundam super vos aquam mundam et mundabimini ab omnibus inquinamentis vestris et dabo vobis spiritum novum. *Ps.* Benedicam dominum.

Oremus.

Deus qui dixisti domus mea domus orationis vocabitur. Domum istam alienis offensionibus contaminatam mundare et sanctificare digneris. ut omnium preces et vota in loco hoc ad te clamantium clementer exaudias. et benigne perficias. Per.

Lectio Libri apocalipsis. iohannis apostoli.

In diebus illis. Vidi civitatem sanctam ierusalem.

Require retro in dedicatione ecclesie.[i]

[novam descendentem de celo—*usque* et dixit. qui sedebat in throno Ecce nova facio omnia]

Resp. Tollite hostias et introite in atria ejus adorate dominum in aula sancta ejus. *Vs.* Revelabit dominus condensa et in templo ejus omnes dicent[j] gloriam All. Adorabo. Alleluia. Confitemini domino et invocate nomen ejus annunciate inter gentes opera ejus.

Si

[g] Fol. 33 *a* begins with this word.

[h] Fol. 33 *b* begins with *est*.

[i] Supra, fol. 24 *b*.

[j] Fol. 34 *a* begins with *dicent*.

Si in xl. euenerit cantetur tractus.

Laudate dominum.

Secundum Lucam.

In illo tempore. Dixit iesus discipulis suis. Non est arbor bona quę non.

Offert. Oravi deum meum ego daniel dicens exaudi domine preces servi tui illumina faciem tuam super sanctuarium tuum et propicius intende populum istum super quem invocatum est nomen tuum deus.

Secreta.

Hec hostia quęsumus domine et locum istum ab immunditiis iniquorum vel patratę offensionis expurget. et supplicationes nostras hic et ubique tibi reddat acceptas. Per. dominum.

Prefatio.

Vere Dignum—per christum dominum nostrum. cujus immensę miserationis est corru pta purgare. lapsa restituere. sordes abstergere. polluta reconciliando sanctificare. Per quem te petimus summe pater ut ea que hic antiqui venenosissimis adversarii sunt maculata machinamentis. benignus indulgeas. et cęlesti benedictione hunc locum sanctifices. et perpetuo iuvamine tuearis. Quem laudamus.

Benedictio eiusdem misse.

Omnipotens[k] deus universa a vobis et ab hoc templo vel cymiterio adversa excludat. ac suę super vos benedictionis dona propiciatus infundat. *Amen.*

Corda convenientium ad hanc reconciliationem efficiat sacris intenta doctrinis. quo possint repleri beneficiis sempiternis. *Amen.*

Quatinus exequenda intelligentes et intellecta exequentes. inter adversa mundi ab omni sorde peccatorum purificati inveniamini incolumes. et beatorum spirituum efficiamini in cęlesti regno coheredes. *Amen.* Quod ipse.

Communio.

Acceptabis sacrificium iusticię oblationes et holocausta super altare tuum domine.

Post Communionem.

Percipientes domine munera salutis ęternę te supplices exoramus ut templum hoc vel cymiterium a barbarorum vel iniquorum inquinamentis emundatum tua benedictione maneat sanctificatum. et pectora nostra ab omni sorde vitiorum alienata. tibi devota semper assistant. Per.

In

[k] Here begins fol. 34 *b*.

In the noble work of Martene "De Antiquis Ecclesiæ Ritibus" are to be found six several orders of the Reconciliation of churches, of various ages, and drawn from different sources. The earliest and simplest is from the York Pontifical of archbishop Egbert. The second is from an English Pontifical of the monastery of Jumieges in Normandy, a MS. judged by Martene to be 900 years old. The fifth in the collection is from a manuscript ritual of the monastery of St. Victor in Paris, reckoned by Martene to have been written above 500 years before his time. It is word for word the same as that here printed from the Canterbury Pontifical, and a further comparison of the texts might help to throw some light upon the history of the latter.—Vol. ii. pp. 285–287 (Antverp. 1763).

The Liber Pontificalis of Edmund Lacy, bishop of Exeter, has been lately printed from the original, which is a manuscript of the fourteenth century, in the possession of the Dean and Chapter of Exeter; edited by Ralph Barnes, Esq. (8vo. Exeter, 1847). The order of the Reconciliation of a polluted church or cemetery occurs in this work at pp. 46–52. The same service, according to the Use of Sarum, is to be found in Mr. Maskell's Monumenta Ritualia, vol. iii. pp. 308–317; noticed also in the Preliminary Dissertation, *ibid.*, pp. cxlv.–clii.

In the printed Roman Pontificals the service is much fuller and more elaborate, both as regards matter and rubrics, than in any of the preceding; though considerable variations exist in their texts, as the Editor found in comparing the editions, Lugduni, 1511; Venet., 1543; Venet., 1572; Rom., 1595. All these impressions, in addition to the service above mentioned, contain another, "De Reconciliatione cæmeterii sine ecclesiæ reconciliatione." This was judged to be a necessary addition, as it might happen that the cemetery was not connected with a church, or that, if it was, the pollution occurred in it, and not in the church, for in this case the legal principle "Accessorium sequitur naturam sui principalis" would not apply; as is expressed by pope Boniface VIII. in the Decretals: "Si Ecclesiæ pollui sanguinis aut seminis effusione contingat, ipsius Cæmiterium, si contiguum sit eidem, censetur esse pollutum; unde antequam reconciliatum fuerit, non debet in eo aliquis sepeliri. Secus si remotum fuerit ab eadem. Non sic quoque in casu converso sentimus; ut videlicet polluto Cæmiterio, quamvis Ecclesiæ contiguo, debeat Ecclesia reputari polluta, ne minus dignum majus, aut accessorium principale ad se trahere videretur."—cited in Catalani, Rituale Romanum, tom. ii. p. 126.

For further authorities on this curious subject, the reader is referred to Goar, Euchologion, p. 621 (Paris, 1647); Haberti Archieraticon, pp. 668, 670, 678 (Par., 1676); Van Espen, Cod. Jur. Eccl., P. ii. c. 2, tit. 1; to Gibson's Codex Juris Eccles. for several instances of reconciliation in the Church of England during the seventeenth

century;

century; but above all to the "Pontificale Romanum, Clementis VIII. ac Urbani VIII. Auctoritate recognitum, Prolegomenis et Commentariis illustratum, auctore Josepho Catalano, Romæ, 1739." Which important work, strange to say, was searched for in vain in the Libraries of Trinity College, Dublin, of St. Patrick's of Maynooth, and of the British Museum, but was found in Darling's Clerical Library.

The title "De Ecclesiæ et Cæmeterii Reconciliatione" occurs in tom. ii. p. 224, and the subject is continued to p. 242.

C.

(*See Page* 35, *Note* [j], "*Benchor.*")

The church of Banagher, which was chosen by Primate Colton for holding his visitation of the clergy of Derry in, is still worthy of especial notice, being the most interesting of all the ecclesiastical ruins which remain in the diocese. It stands on an eminence in the townland Magheramore, near its junction with Carnanbane, and is surrounded by a cemetery which bears evidence, from its numerous tombstones, of having been the favourite burying-place of an extensive district. The church consists of a chancel and nave, the former measuring twenty feet six inches by fifteen feet ten inches, and the latter thirty-three feet four inches by nineteen feet ten inches, in the clear; the total length, including the thickness of the transverse chancel wall, being fifty-seven feet eight inches. The masonry is massive, but that of the chancel is more elegant externally, the stones being squarer, and more evenly faced. The east wall is entirely prostrate; but there is evidence to prove that the angles were constructed of cut stone, with a deep and graceful moulding. The west gable is nearly perfect, and carried up to a great height in its pitch. Many of the stones which formed the east window lie scattered in the church-yard, and the window itself is described as having been narrow and circular-headed externally, but inwardly splayed to a great extent, both laterally and vertically. There was a window on the north side of the chancel, near the N. E. angle, and another on the south side, about midway. The latter is nearly entire, and is a very remarkable one. The aperture outside is narrow and rounded at the top, two feet eleven inches high, and only five inches wide. Inside it is splayed to a breadth of three feet seven inches. A similar but less elaborate window is in the nave, on the same side, measuring two feet three inches by ten inches externally, and five feet seven inches by two feet nine inches inside. But the most remarkable feature in the building is the west and only doorway, constructed in that style of masonry called cyclopean, though evidently built at

a time

a time when this peculiarity of style was a matter of taste more than of necessity. Its height is six feet ten inches, the breadth above is two feet seven inches, widening downwards to three feet five inches. A large block of stone, five feet nine in length, and one foot six inches in height, serves as a lintel. It does not, however, reach back the whole thickness of the wall, but inside it forms a kind of tympanum to a semi-circular arch of regular dressed stones. In the middle of the inner face of this huge lintel is a rude projection, which was probably intended as a stop to the door when shut, to prevent its being prized upwards. There is a fine architrave above, and at each side, externally. Some of the blocks which formed the north side of the doorway have been broken away, which impairs the symmetry of this beautiful entrance; added to which there is an embankment of earth and stones immediately in front, which obstructs the full view of it. A tolerably good conception of the appearance which the door presents may be formed from the rough drawing in the Dublin Penny Journal, vol. i. p. 381.

Of a similar construction was the west door of the old church of Maghera, which, if in perfect condition, would be an exquisite specimen of this style of architecture: but unfortunately one side is almost entirely broken away, and what remains is so injured that it requires some consideration to make good its design. It too is formed of well squared blocks, which slightly approach as they ascend, and are surmounted by a noble shaft of hewn stone instead of an arch, on the field of which is a representation in relief of the crucifixion, with six figures on the right and seven on the left, and smaller, winged ones, over the principal subject. The architrave is bold, and decorated with convoluted tracery, which is very much defaced by time. What the exact age of this door, as also that of Banagher, may be, it is hard to determine: neither of them is so rude or massive in its construction as the cyclopean west door of St. Fechin's at Fore, or as St. Cairnech's at Dulane, and their execution indicates improved taste as well as mechanical skill.

From the passage which is extracted from the Annals of Ulster in the note at p. 42 it is evident that there was a church at Banagher so early as the year 1121; but from the otherwise total silence of the annalists regarding this place, as well as from the fact that St. Muriedhach O'Heney, the alleged founder, is not noticed in the calendars, and moreover that the form of his name is not reconcileable with a date anterior to the eleventh century, it is reasonable to assign its erection to a period within that limit. At the foot of the hill, near the river Owenbeg, in the townland Templemoyle, there are the foundations of a small church, but without any cemetery, which the natives say are the remains of a church that St. O'Heney commenced, but was diverted from completing by the removal of the stones at night to the higher

 situation,

situation, whither the saint was conducted by a stag, which bore his book upon its antlers, and acted as a guide as well as a moving lectern. It is very possible that this Templemoyle is the site of an earlier parish church, which was abandoned for the larger and better circumstanced one on the higher ground, that Muriedhach O'Heney caused to be built.

The tomb of the founder stands in the cemetery at some distance from the church, on the south, and close to the edge of the hill. It has undergone some repair since the drawing of it which is given in Petrie's Round Towers was made. Beside it is the hole whence the famous Banagher sand is raised, which ensures such luck in racing to the horse over which it is cast.

At a distance of forty-seven feet seven inches from the church, on the N. N. W., stands diagonally with it a square building, which is outside the precincts of the cemetery, and on a lower site. Its height to the eaves is seventeen feet, and to the ridge of the gable twenty-four feet. It measures in length nineteen feet, and fourteen in breadth. It was entered by a door in the gable next the church, which was so high from the ground that its threshold ranged with the square of the building. It has a window on the N. E. wall, outwardly measuring two feet six inches by four inches, its circular top and moulding being cut out of the large stone which caps it; and another window on the N. W. wall, about six feet from the ground outside, and measuring two feet six inches by four inches. It also has a semicircular head cut out of the top stone. It has no floor or remains of roof, and one of the walls was barbarously torn down a few years ago by the tenant in occupation of the adjoining land, who wished to convert the building into a rival school-house to that under the patronage of the incumbent. It stands in relation to the church like most of the round towers: near the west door, for the convenience of entering, and towards the north, as the least used side of the church-yard, thus occupying a position at the N. W. angle of the church to which it was attached.

D.

(*See Page* 56, *Note* [r], "*Celle Nigre.*")

It is generally believed that St. Columbkille drew up a monastic rule for the regulation of the numerous religious houses, both in Ireland and Scotland, which observed his discipline. In the discussion between Colman and Wilfrid concerning the observance of Easter, the latter is represented by Venerable Bede as saying: "De patre autem vestro Columba et sequacibus ejus, quorum sanctitatem vos imitari, et *regulam* ac

ac præcepta cœlestibus signis confirmata sequi perhibetis, possem respondere," (H. E. iii. 25); which Colgan, perhaps justly, understands of his monastic rule, although Bede elsewhere seems to be ignorant of the existence of such a rule, when he writes concerning Columbkille: "de cujus vita et verbis nonnulla a discipulis ejus feruntur scripta haberi."—(Ib. iii. 4.) A Life of St. Kieran, quoted by Colgan, recites the names of several compilers of rules, in these words: "Numeratur inter octo præcipuos Regularum conditores, quibus Monasteria prope innumera Regni Hiberniæ regebantur. Prima enim Regula fuit S. Patricii, secunda S. Brigidæ, tertia S. Brendani, quarta S. Kierani, quinta S. Columbæ, sexta Sancti Comgalli, septima S. Molassii, octava S. Adamnani."—(Trias Th., p. 471.) Rules answering to most, if not all, of these names are found in the beginnning of a small quarto manuscript which belongs to the Burgundian Library of Brussels. It is in the handwriting of Michael O'Clery, one of the celebrated Masters who compiled the Annals, and was transcribed by him from earlier records at the time that he was employed in making collections for that great work. At p. 23 is a rule of Columbkille, which answers to Colgan's description: "Aliam Regulam Eremiticam seu præscriptam fratribus in eremo degentibus scripsit, *quæ penes me extat; et de qua loqui videtur Jacobus Varæus de Scriptoribus Hiber.* lib. i. cap. 2. Scripsit, *inquit*, Columba Regulam Monasticam, quę extat, et vulgo Regula Cholum Kille dicitur. *Huius etiam Regulæ per me latinè redditæ, ipsique communicatæ, meminit Vir eruditissimus D. Benedictus Haeftenus Præpositus Afflingeniensis* lib. i. *Disquisition. Monacticar.* Tract. 6, cap. 8, *vbi inter plura alia ait.* Huius Patriarchæ (*nempe S. Columbæ*) Congregatio vocabatur Ordo pulchræ societatis." (Trias Th. p. 471, *b.*)

By the kind permission of the Rev. Dr. Todd, at whose instance a loan of this volume was procured from the Belgian government, the Rule is here put in print, while to Mr. Eugene Curry I am indebted for the accompanying translation:

Incipit Regula Choluim Chille.

Bith ind uathad illucc fo leiṫ i fail prímh caṫraċ, minab inill lat ċubus bith i coitchendas ina sochaide.

Imnochta do gres do sechem ar Christ, ocus ar na soscela.

Ceċ becc no mór no muinechtair di cech rét, etir edach, ocus biaḋ, ocus

THE RULE OF COLUMBKILLE BEGINNETH.

Be alone in a separate place near a chief city[1], if thy conscience is not prepared to be in common with the crowd.

Be always naked in imitation of Christ and the Evangelists.

Whatsoever little or much thou possessest of anything, whether clothing, or food

[1] *A chief city.*—That is, an episcopal church, or city.

ꝺıᵹ, aċꞇ ꞃob ꝺe ꝼoꞃchonᵹꞃa ꞅenóꞃa ocuꞅ a comaꞃlecaꞇh, aꞃ ní hımıll ꝺo chꞃáıꝺbeċ aıꞃbeꞃa bıꞇh eꞇıꞃ naċ cꞃuċ la a ḟoſꞃbꞃaꞇhaıꞃ ꝼéın.

Locc ımꝺaıᵹſn co noſn ꝺoꞃuꞅ ımmaꞇꞇ.

huaꞇaꝺ cꞃáıꝺbeċ ımaꞃaꝺꞃeꞇ Ꝺıa, ocuꞅ a ꞇımnaı; ꝺo ꞇaꞇaıᵹıꞇh cuccaꞇ ıllaıꞇıḃ lıꞇaıḃ; ꝺo ꞇımnſꞃꞇaḃ ı ꞇıomnaıḃ Ꝺe, ocuꞅ a ꞅcélaıḃ ꞅcꞃeꞃꞇꞃaı.

Ꝺuıne ımoꞃꞃo olcſnaı conꞅcelaıᵹeꞇaꞃ ꝺo bꞃıaꞇhꞃaıḃ eꞅꞅae, no ꝺon ꝺoman, no ꝼoꝺoꞃꝺaꞇ ní naꞇ cumcaꞇ ꝺo íc, no ꝺo cumꞃech, aċꞇ ıꞅ móꞇe ꝼo ꝼſꞃa ꞅaeꞇ ꝺſıꞇ maꞇ coꞇ nıꞃꞇa eꞇıꞃ caꞃaıꞇ ocuꞅ eaꞅcaꞃaıꞇ, nıꞃ ꝺo ꝼoemꞇa cuccaꞇ, aċꞇ beꞃaıꞇꞇ benꝺaċꞇaın ꝼo checꞇoıꞃ maꞇ ꞃoılleꞇ.

Moᵹ ꝼſꞃ ᵹoꞃ cꞃaıḃꝺeċ nemꞅcelach, ꝺıa neꝺꞇa ꝺo bıċ oc ꝺo ċımꞇeꞃeċꞇ, ꝺo ḟaeꞇaꞃ meꞅꞅaıᵹċı bıḃ coꞅmaıl aċꞇ ıꞅ mıll.

Commuꞅ ꝼo ꞃſıꞃ nach aılı beꞅcnaıꝺh bſꞅ cꞃaıbꝺeċ.

Mſnma eꞃlam ꝼꞃı ꝺeꞃccmaꞃꞇꞃaı.

Mſnma ꝼoꞅꞅaıḃ ꝼeıḃıl ꝼꞃı ban maꞃꞇꞃaı.

Ꝺılᵹaḃ o cꞃıḃe ꝺa ᵹaċ aen nꝺuıne.

Auꞃnaıᵹċı ᵹꞃéꞅꞅach aꞃ ın muınꞇıꞃ ꝺoꝺ coꞃıch.

Léꞃe ᵹabala ecnaıꞃce, aṁaıl bıḃ ꞅaıncaꞃaı ıꞃıꞃech ꝺſıꞇ ceċ maꞃb ıꞃıꞃech.

food, or drink, let it be at the command of the senior and at his disposal, for it is not befitting a religious to have any distinction of property with his own free brother.

Let a fast place, with one door, enclose thee.

A few religious men to converse with thee of God and his Testament; to visit thee on days of solemnity; to strengthen thee in the Testaments of God, and the narratives of the Scriptures.

A person too who would talk with thee in idle words, or of the world; or who murmurs at what he cannot remedy or prevent, but who would distress thee more should he be a tattler between friends and foes, thou shalt not admit him to thee, but at once give him thy benediction should he deserve it.

Let thy servant be a discreet, religious, not tale-telling, man, who is to attend continually on thee, with moderate labour of course, but always ready.

Yield submission to every rule that is of devotion.

A mind prepared for red martyrdom.

A mind fortified and stedfast for white martyrdom[m].

Forgiveness from the heart to every one.

Constant prayers for those who trouble thee.

Fervour in singing the office for the dead, as if every faithful dead was a particular friend of thine.

Hymns

[m] *White martyrdom*.—That is, self-mortification, and ascetic practices, or bodily chastisement, as opposed to *red martyrdom*, where blood is shed, or the life laid down, for the truth's sake. ban ṁaıḃm is a defeat caused by terror, without bloodshed. See O'Donovan, Book of Rights, p. 105.

Imna anmai issessaṁ.

Do ċoitcénd figell on traċ co araile fo a réir néich nach aile.

Tri ṫorbai isind lóa, .i. ernaigṫi, ocus lubair, ocus legenn.

Ind lubair do foḋail a trí, .i. do torba fadéin, ocus do torba do luicc do néoch bus fír toirc do; araill do cuitigh ina mbraṫar; araill do ġor ina coḃnessaṁ, .i. rob do forcétal no scribénd, no uaim netaigh, no cecip torbai olcéna ar na beter in-dessa, ut Dominus ait, Non apparebis ante me uacuus.

Ceċ ní ina urd chóir; nemo enim coronabitur nisi qui legitime certauerit.

Secem derce ria cech ret.

Ni hairbertha biṫ o biuḋ combad guirt.

Ni cotalta combad eim lat.

Ni accalta combaḋ fri toirc.

Nach forcraiḋ no sechnai do dílsi proinn no do etach fuir tabair fri haircireċt ina mbraṫar do coret, no do bochtaiḃ olcéna.

Serc Dé o uiliḃ craédiḃ ocus o uilib nértaib;

Serc do cobnéssaṁ samail ut fadéin.

Fedligeḋ i timnaib Dé tria san uile namsir.

Do moḋ ernaiġṫi co toeṫsat do dera;

Hymns for souls[n] *to be sung* standing.

Let thy vigils be constant from eve to eve, under the direction of another person.

Three labours in the day, viz., prayers, work, and reading.

The work to be divided into three parts, viz., thine own work, and the work of thy place, as regards its real wants; secondly, thy share of the brethren's [work]; lastly, to help the neighbours, viz. by instruction or writing, or sewing garments, or whatever labour they may be in want of, ut Dominus ait, 'Non apparebis ante me vacuus.'

Everything in its proper order; Nemo enim coronabitur nisi qui legitimè certaverit.

Follow Alms-giving before all things.

Take not of food till thou art hungry.

Sleep not till thou feelest desire.

Speak not except on business.

Every increase which comes to thee in lawful meals, or in wearing apparel, give it for pity to the brethren that want it, or to the poor in like manner.

The love of God with all thy heart and all thy strength;

The love of thy neighbour as thyself.

Abide in the Testaments of God throughout all times.

Thy measure of prayer shall be until thy tears come;

Or

[n] *Hymns for souls*,—Or, if we take anmai as the genitive plural of ainm 'a name,' the passage may be rendered "Hymns of names [i. e. Litanies] are to be said standing."

No do moḋ do obaiꞃ ċoꞃbaiᵹ co toeċꞃat do deꞃai;

No do moḋ do obaiꞃ ċoꞃbaiᵹ, no do ꞅleċtanaiḃ .co thí hallur comminic manabat ꞃolma do deꞃae.

ꝼINIT.

Or thy measure of work of labour till thy tears come;

Or thy measure of thy work of labour, or of thy genuflexions, until thy perspiration often comes, if thy tears are not free.

FINIT.

E.

(*See Page* 63, *Note* [f], " *Rentale.*")

THE Irish church has retained to a later period than perhaps any other in Europe the traces of primitive usage in its diocesan economy. Its numerous small sees, though grouped together by Papal or political influence, retain their geographical and ecclesiastical distinctions, while there existed, till the other day, in two bishoprics, an apportionment of clerical revenue similar to that which prevailed at a very early age of the Roman church. Pope Gelasius, in the year 494, thus writes: " Quatuor tam de reditu, quam de oblatione fidelium convenit fieri portiones, quarum sit una pontificis, altera clericorum, pauperum tertia, quarta fabricis applicanda"[n]. To Augustin's inquiry concerning the distribution of religious oblations in England, Pope Gregory returned the following answer: " Mos autem sedis apostolicæ est, ordinatis episcopis præcepta tradere, ut in omni stipendio quod accedit, quatuor debeant fieri portiones; una videlicet episcopo et familiæ propter hospitalitatem, atque susceptionem; alia clero; tertia pauperibus; quarta ecclesiis reparandis. Sed quia tua fraternitas monasterii regulis erudita, seorsum fieri non debet a clericis suis, in ecclesia Anglorum, quæ auctore Deo nuper adhuc ad fidem adducta est, hanc debet conversationem instituere, quæ initio nascentis ecclesiæ fuit patribus nostris"[o]. In France and Germany the same regulation, at least as far as concerned the bishop, was continued to a much later period, and *Quarta* or *Quarto* became an established term to denote any one of these proportions. In Spain, also, a like distribution prevailed, although it appears, through the early endowment of the sees, to have undergone some modification. The second Council of Braga, A. D. 563, enacted "ut de rebus ecclesiasticis tres æquæ fierent portiones; id est, una episcopi, alia clericorum, tertia in reparatione vel in luminariis ecclesiæ. De quarta parte sive archipresbyter, sive archidiaconus illam administrans, episcopo faciat rationem"[p]. Here it would seem that the tripartite allotment

[n] Ep. ix. ad Episc. Lucaniæ, c. 27. Concil. ed. Mansi, vol. viii. col. 45.

[o] Bedæ Hist. Ec. Gent. Angl. i. c. 27.

[p] Concil. Bracar. ii. can. 25. Mansi, ix. c. 778.

ment had taken the place of the other, and that the bishop's third, though nominally for his own purposes, was designed for the poor, which, when bestowed among them, subject to the reduction for the episcopal dues, was, after the former custom, called a *quarta pars*. A succeeding council in the same place, A. D. 572, defines the matter in a somewhat different way. "Placuit ut nullus episcoporum per suas diœceses ambulans præter honorem cathedræ suæ, id est, solidos duos, aliquid aliud per ecclesias tollat. Neque tertiam partem ex quacumque oblatione populi in ecclesiis parochialibus requirat; sed illa tertia pars pro luminaribus ecclesiæ vel recuperatione servetur, et per singulos annos episcopo inde ratio fiat"[q]. It is supposed that the old Roman distribution existed in England soon after the establishment of Christianity among the Saxons, and that it continued until the prædial endowment of the bishops caused the transfer of their *quartæ* to the parochial clergy or religious houses. A trace of the ancient usage is found so late as the year 1185, when Pope Urban III. wrote to Baldwin, Archbishop of Canterbury, directing that of the oblations presented at the shrine of St. Thomas the Martyr one-fourth should be given to the monks, another expended on the fabric of the church, another distributed to the poor, and the remainder to good uses at his discretion[r].

In the Isle of Man, which, however, more resembled Ireland than England in its ecclesiastical discipline, we find a record of the tripartite distribution as late as 1505, in which year a charter was granted to the bishop, confirming the following privileges: "Universis, &c. Thomas, Dei gratia rex Mannæ et Insularum, comes Derbey, et dominus Stanley, &c., concessimus et dedimus Huano, permissione divina Sodoriensi episcopo moderno,—Ecclesiam cathedralem sancti Germani in Holme Sodor vel Pele vocatam, ecclesiamque sancti Patricii ibidem, et ecclesiam sancti Bradani, et ecclesias sancti Patricii de Jourby, cum ecclesia sancti Croræ; et tertiam partem decimarum de omnibus ecclesiis de Manne, confirmantes eis tercianam plenæ villæ de Kirkby, et tertianam plenæ villæ de Kirkmarona, terras de Cullushy de Glenfaba, de Forysdeyn, de Balymary, de baculo sancti Patricii;—et unciatam terræ sancti Columbæ, quæ vocatur Here"[s].

The earliest allusion to the existence in Ireland of the episcopal portion of the religious oblations is in the twenty-fifth canon of the synod which bears the names of St. Patrick, Auxilius, and Iserninus: "Si quæ a religiosis hominibus donata fuerint diebus illis quibus Pontifex in singulis habitaverit Ecclesiis, pontificalia dona, sicut mos antiquus, ordinare ad episcopum pertinebunt, sive ad usum necessarium, sive egentibus

[q] Concil. Bracar. iii. can. 2. See Bingham's Christ. Antiqq. v., 6, § 3; ix., 8, § 6.

[r] Matthew Paris, Hist. Major, An. 1185.

[s] Dugdale, Monast. Anglic. vol. i. p. 718.

egentibus distribuendum, prout ipse episcopus moderabit"[t]. This canon, which bears a great resemblance to the twenty-fifth of the council of Antioch, held in 341, seems to refer to the time when bishops were very numerous in Ireland, and were in many instances ministers of single churches; but it reduces the date of the collection in which it is found to a period subsequent to the age of St. Patrick. The practice of that missionary was to found a church wherever he received encouragement from the lord of the territory he visited, and to leave in charge of it one of his followers, upon whom he conferred the order of priest or bishop. This foundation presently became the religious nucleus of the tribe or clan, and the condition of its pastor very much resembled that of Bishop Aidan, as described by Bede: "In hac [villa regia] habens ecclesiam et cubiculum, sæpius ibidem diverti ac manere, atque inde ad prædicandum circumquaque exire consueverat: quod ipsum et in aliis villis regis facere solebat, utpote nil propriæ possessionis, excepta ecclesia sua et adjacentibus agellis, habens"[u]. But, to descend to later times, when Christian O'Morgair was Bishop of Clogher, that is, between 1126 and 1139, "his brother Malachy obtained from Pope Innocent II. that the fourth part of the tithes, or the episcopal part, throughout all Ergall, should be allotted to the Bishops of Clogher"[v]. At that time Ergall included the county of Louth, and the diocese reached to Ardstraw, in Tyrone. The Bishops of Clogher continued to enjoy this revenue till the early part of the seventeenth century, when Bishop Montgomery, having procured from the Crown a handsome endowment for his see, effected its consolidation with the incomes of the parochial clergy. In the inquisitions for the counties of Fermanagh and Monaghan, sped in 1609, it was found that the tithes of most of the parishes in the diocese were divided into four equal parts, of which the bishop was wont to receive one, the parson two, and the vicar one. In Pope Nicholas's taxation of the diocese of Tuam, the amount which the archbishop, rector, and vicar, received in each parish is set out, the proportion being just as above stated of Clogher. In fact, by this time the eleemosynary and reparation fourths were combined to endow a new class of ecclesiastics,—the rectors; and as these corporations were often represented by a religious house, the former of these portions was supposed to be converted to its original use, while the repairs of the chancel became obligatory on the incumbent, as that of the nave was upon the parish. This distribution obtained in the diocese of Tuam till the episcopate of Archbishop Synge, who, in 1717, procured an Act of Parliament for the consolidation of the quarter episcopals with

[t] Ware, Opuscula S. Patricii; Wilkins, Concilia, vol. i.; Villanueva, Sancti Patricii Synodi, Canones, Opuscula, &c., p. 4.

[u] Hist. Eccl. Gent. Angl. iii. c. 17.

[v] Registry of Clogher, cited in Harris's Ware, vol. i. p. 180.

with the remainder of the tithes. In Killala, on the promotion of Thomas Bayly to the see, A. D. 1663, an exception was made, in the letters patent, of the quarta pars episcopalis, which thenceforward was enjoyed by the inferior clergy. A like arrangement probably took place at the same time in Achonry, which was held in union with Killala. In 1637, the quarter episcopals of Elphin were surrendered by Bishop King, and added to the other shares. In Clonfert and Kilmacduagh an effort was made, at the same period, to obtain an equivalent for these fourths from the government, but owing to some accident the negociations failed, and the quarter episcopals continued a portion of the episcopal revenue till 1833, when the temporalities of the see became vested in the Ecclesiastical Commissioners for Ireland. Thus the whole province of Tuam, until a comparatively modern date, exhibited this singular feature of primitive diocesan usage. In the provinces of Dublin and Cashel, where the bishoprics were better endowed, the bishop's fourths had long ceased to exist, and the tithes were either enjoyed entirely by the incumbent, or between the rector and vicar, in the proportions of two and one. The same was the rule in the dioceses of Armagh, Down, Connor, and Dromore, in the province of Armagh, though occasionally the vicar received less, but seldom more, than his one-third. In the diocese of Kilmore the rector of each parish received two-thirds of the tithes, except from the termon lands, the two-thirds of which belonged to the bishop, while the vicar received one-third of all.

Lastly, we come to the dioceses of Derry and Raphoe, which resembled the ancient church of Spain in having a tripartite distribution of the tithes, and which might be supposed, on this account, to be of a more recent creation than those in Connaught, where the shadow of the primitive institution continued to so late a period. Indeed the diocese of Derry does not seem to have been permanently defined until the incumbency of German O'Cearbhallain, who filled the see from 1230 to 1279, and who annexed to his diocese the territory about Ardstraw, called Hy-Fiachrach, in the north-west of Tyrone, which he took from the see of Clogher about the year 1250, as also a portion of Tirconell, which he wrested from the diocese of Raphoe. As the chief possessions of the Cinel Eoghan lay in that part of Tyrone which belonged to his see, he and some of his immediate predecessors were styled bishops of the Cinel-Eoghain, and one would expect that the Derry adjustment of the tithes, if very ancient, would have been general over Tyrone; yet part of it lay in the diocese of Armagh, and part in that of Clogher, in both of which the tithes were apportioned in a different manner; so that the Derry arrangement must be considered as a diocesan rather than a territorial one, and therefore more likely to be of a later date. Then, as regards the herenach lands, it is a remarkable fact that the bishop had a claim

 upon

upon certain lands surrounding the church in almost every parish in the diocese. It can hardly be supposed, as the jurors at the Lymavaddy inquisition assert, that "Donell M'Hugh O'Neale, king of Ireland [A. D. 635] did, longe before any bushopps were made in the said kingdome of Ireland, give unto certaine holy men, whom they called Sancti Patres, severall portions of land and a third parte of all the tiethes;" for this would be to suppose that every parish church had once been an abbey or a hermitage, and that parishes were defined at a period long anterior to dioceses. In ordinary parishes the allowance of herenagh lands was four ballyboes, or one quarter; but in some there was less, and in others again, especially those associated with the names of some distinguished saints, more. Thus, in Maghera, the ancient episcopal Rathlury, there were six and a half; in Ardstraw, which gave name to the ancient diocese of Ardsrath, sixteen; in Drumachose, the church of St. Cainnech, ten; in Tamlaghtard, the scene of St. Patrick's labours, and the seat of one of the bishops of Cinel-Eoghain, the whole parish, except one townland; and in Aghadowey, the Achadh-Dubhthaigh of St. Guaire, a ballybetagh, or thirteen ballyboes; in Fahan, the seat of St. Mura, six quarters. Some of these, as in the case of Aghadowey, were also termons, and were accompanied by the additional privileges of sanctuary, and the like, which, as well as the greater extent of church-land, it is easy to account for by the supposition that the saints, who were commemorated in these churches, were the patrons of certain tribes or clans, and thus procured for their churches extra dignity and endowment. These lands were generally held by one family, in whom the tenancy was hereditary, subject to the bishop's approval, as expressed in the charters which he granted them. From the fact of their holding church lands, some of which had formerly been the properties of monastic churches, and being, in many cases, the local representatives of the ancient saints, they received the title of *Corbe*, which, in the more explicit form, *Comhorba*, had been usually bestowed upon the successors of the saints who founded monasteries or sees; or else of *Herenagh*, which, in its strict form, *Airchinneach*, had been borne in the middle ages by the heads of religious houses, as managers of their endowments. Hence, when such lands became appropriated to sees, the occupants were supposed to farm them for the bishop, and *corbe* or *herenach* became another name for his farmer or agent. This is aptly illustrated in the following passage in M'Firbis's translation of the ancient register of Clonmacnois: "Bryen M'Granyle bestowed for his parte [as much land as might be ploughed in] 48 dayes from hym and his heyres after hym, in the foresaid Kill Taghuir so as the Bushop of Cluain hath in Kill Tachuir 96 dayes in all, whence came that a Comharb or Corbe was sent from Cluain to Kill Tachuir, i. e. Dubsuileagh O'Conoil, who used to receave the Bushop of Cluain's rents"[w]. It is

[w] MSS. British Museum, Additional Numbers, 4796, fol. 37.

is also found in the Dungannon inquisition "that these septs or erenaghs have, tyme out of mynde, inherited the said lands accordinge to the Irish custome of tanistrie, and that neither the archbushopp, or any other bushopp, nor their predecessors, could at any tyme heretofore, or now can, remove the said herenaghs out of the said lands;" and that "the herenagh, to whom a third part of the tithes were paid, and out of which he paid a rent to the archbushopp or bushopp, had and have as good estate in the said tiethes as in his erenagh land, and could not be removed out of the same by the bushopp." But it was neither from the rent nor from the tertia episcopalis, which were fixed at a very low rate, that the bishop derived his principal emolument; he could, as has been exemplified in the course of Primate Colton's visitation, make a personal demand of both provisions and service. This right is very fully commented on in the following passage of Bishop Montgomery's statement to James I.: "These *censuales terræ*, or copyehold lands which payed rent, yeelded also unto the byshops certayne intertaynements, which they call *refectiones*, and were of the nature of cosherings, once or twyce every quarter of a yeare, or oftener yf occasion of more frequent visitation were offered, or other busynes of the church or tenents requyred of the byshops presence. And indeed by these refections did the byshops chiefely mayntayne them selves and their followers, spending the most part of the yeare in this wandring kynde of lyfe among their tenents, and receaving from them meate and drink for 100, and som tymes 200 people, that followed the Bishop; and, in respect of tenants charge this waye, the byshops imposed very small rents upon the lands, letting a quarter of land, which contayneth 240 acres at least, and som more, for 6*s.* 8*d.*, som for 3*s.* 4*d.*, and fewe for 10*s.*, none above, which they called *antiquum censum*, whereof the Byshops made little reckoning, lyving not by their rents but by their refections; in such sort that a tenant, which payed not above a noble in rent, spent in entertayning the byshop and his followers, ten pounds, or twenty marks yearely; and these refections were as due from their tenants as the rents, in such sort that yf the byshop did not make his progresse or visit, he had allowance or a valuable consideration from the tenant for his refections. By this kind of life not only were the tenants ympoverished, but a great number of unprofittable people mayntayned idly, who, fynding meanes to lyve so easily, would by no meanes be drawn to take any paynes or labor, but lyved upon the spoyle of others, and proved very dangerous members. The lands belonging to these byshopricks laye not by whole manors togither in one place but were devyded in every parishe neere the church, much after the distribution of the Levits portion among the rest of the trybes. So that the byshops did, *una et eadem opera*, both visit the churches, and keep their temporall courts for determining of controversies among their tenents, for which purpose they had

had their officials and seneschals, neyther did any temporall officer meddle in any matters concerning the church tenents, but left them unto the Byshops seneschals; and the Bishops did most usually visit *ecclesiastim*, and wheresoever the byshop had any lands, they lye always next unto the church"[x]. In the diocese of Raphoe the practice was, according to the inquisition of Liffer, that "he laie first upon the herenagh, the second night upon the viccar, and the third night upon the parson, and that if he staid but one night in the parishe, the parson, viccar, and herenagh did contribute equallie towardes that chardge"[y]. In forty-two out of the forty-seven parishes of the diocese of Derry, which are recited in the inquisitions of 1609, there were the three several corporations of parson, vicar, and herenagh; in one, a parson and herenagh; in three, a parson only; and in one, a parson and vicar only. "The parsonages were usually bestowed upon students that intended to take orders, towards their mayntenance at schoole, and were enioyned within few yeares after they accepted the parsonage to enter into orders, but hold not themselves bound to execute devyne service. The vicars are tyed to perpetuall residence and service of the cure, and besyde their portion of tythes, have the benefit of all oblations and other small dueties at buryals and christenings to them selves alone, for attendance of the service. Also they had a small parcell of ground lying next the church, where their house was buylt for their residence, which was called *terra sacerdotalis, libera et sine censu*"[z]. As the parsons were not obliged to be resident, there were very few parishes where they had any land; but in most of the parishes there was the vicar's *gort*, as it was sometimes called, or *garden*, as in the Tyrone inquisition, the Irish ᵹopτ, the Latin *hortus*, and the English *garden*, being cognate terms. These gorts are now held by the rectors with the great glebes, which were allotted at the plantation of Ulster; they are very small, generally a field or two close to the old church. Thus, in Tamlaghtard or Magilligan, there is a small denomination of five acres and four perches, near the ruined church, held by the rector, and set out on the Ordnance Map as a distinct townland, called *Gort*. They varied in size from one acre to a sessiagh, but five acres might be considered as the average. The nomination to any one of the three parochial offices above mentioned was considered a sufficient title for ordination; and any of them could be held by persons in orders so low as subdeacon, as appears by the following instances, taken from the registry of Primate Swayne, A. D. 1435. John, Bishop of Connor, held an ordination in the parish church of St. Feghin, of Termonfeghin, when, among others, "Willielmus O'Kynnay, Herenacus de Ardtraa [Artrea] titulum ejusdem herenaciæ exhibens," was admitted to the order of subdeacon; Patrick O'Mulkene,

[x] Ordnance Memoir of Templemore, p. 50.

[y] Ulster Inquisitions, App. v.

[z] Bishop Montgomery's Statement, in Ord. Memoir of Templemore, p. 50.

O'Mulkene, rector of Kyllone, and Magonius O'Douen, rector of Drumfade, in the diocese of Armagh, to the order of deacon[a]; and Patrick O'Molachan, rector of Eanga, in the diocese of Derry, to the priesthood. On the 24th of February, 1441, the primate ordained, in the parish church of Drummeskin, John Oumstega, rector of Drummeragh, to the order of deacon; and on the 17th of March, in the same place, to the *prima tonsura*, William Omkerell, of the diocese of Dromore, "ad obtinendum beneficium sine cura". On the 25th of March, 1429, Nellanus O'Kerrolan, rector of Kyllyssyl [Killeeshill] was ordained deacon by Primate Swayne; and Patrick Ocassaly, "Colideus Ecclesiæ Ardmachanæ, ad titulum ejusdem"[b].

"In the diocese of Derry, the tiethes of fishe, corne, wool, and flaxe, were paid in kyn[d]e; and four pence sterl. for everie milche cowe, and a porke out of everie heard of swyne." "And further, in all places where the tiethes are divided betwixt the parson, vicar, and herenagh, they the said parson, vicar, and herenagh, are to beare the chardge of repairinge and maynteyninge the proper parishe church equallie between themselves"[c]. Harris is therefore in error when he says that "Before the reformation, the bishop had one third of the Tythes, a lay Person, who was the Bishop's Farmer, called an *Eirenach*, had another, and the other third was allowed for the cure"[d]; having had access to the Inquisitions of 1609, he should have known that the bishop received no tithes, but that the rector, as well as the vicar, did.

F.

(*See Page* 67, *Note* [v], "*Townaghglyntachyr.*")

Though St. Patrick was not the patron saint of this diocese, yet his labours certainly extended to it, and he founded therein several churches before St. Columbkille was born. The portion of the Tripartite Life of the saint which treats of this period of his career is the subject of the following note. The narrative in Irish is taken from a transcript made by Mr. Curry from the original manuscript, preserved in the British Museum. Colgan, who has published a Latin version of this extremely ancient and curious piece of biography, states that he had in his possession three several manuscripts of it, differing in their diction, though agreeing in their substance. It was supposed, however, of late years, that no original had been preserved, and the matter was a source of regret, because in many instances Colgan seems to have taken liberties with his text. Mr. Curry, however, when engaged in compiling his catalogue of the Irish

[a] Reg. Swayne, lib. i., p. 91, fol. 73; Transcr. 320.

[b] Reg. Swayne, lib. ii. fol. 32.

[c] Ulster Inquisitions, Append. ii.

[d] Ware's Works, vol. i. p. 285.

Irish manuscripts in the British Museum, discovered this interesting record[e], and thus made a most important contribution to the store of available Irish authorities. It will be seen in the following note that the Irish version is characterized by great brevity, while Colgan's Latin (part ii., caps. 122–127) indicates either that he followed a more diffuse original, or that he indulged in a very free translation.

Is tſit Patraicc iarsin in n-Daiguirt im mag nDula, uii. ndomnaig do im Ochaine, .i. flumen, .i. Domnach Dola, Domnach sſnlisr, Domnach dari, Domnach senchue, Domnach minchluane, Domnach cati, both domnaigh.

Where Patrick went after this was into Daiguirt, in Magh-dula[f]. He built seven Domhnachs about the Fochaine[g], (i. e. *flumen*,) namely, Domhnach-Dola[h], Domhnach-seinlis, Domhnach-dari, Domhnach-senchua, Domhnach-minchluaine, Domhnach-cathi, Both-domnaigh[i].

Luid Patraicc hi tir nEugain na insi, .i. hi crich Fearghusa solamsatar, co ngabad disſirt ina lailiu lucc, Achadh-droman in tainriud ainm in tſre hi

Patrick proceeded into Tir-Eoghain of the Island[j], namely, into the territory governed by Fergus, and he took to build a *disert*[k] at a certain place; Achadh-dromann

[e] *Record.*—Egerton, 93. It was written in the year 1477, at Baile-in-Mointin, by Donall Albanach O'Froighthigh.

[f] *Magh Dula,*—now preserved in the form *Moyola*, which is the name of a river that rises in one of the six towns of Ballynascreen, and, passing by Tubbermore and Castledawson, falls into Lough Neagh. Colgan errs in placing the territory in Keenaght. (Index, Trias Thaum.)

[g] *Fochaine.*—Colgan, in his Latin version, reads "Fochmuinne." It is now called the Faughan, and takes its rise near the boundary of Derry and Tyrone, among the Sperrin Mountains, whence it flows in a north-westerly direction, and empties itself in Lough Foyle. According to the Tripartite Life, one of St. Patrick's disciples was "Sanctus Meschanus præsbyter de *Domnach* [Mescain] juxta Fochmuinne fluvium, Cerviciarius."—iii. cap. 98. (Tr. Th. p. 167.) Colgan supposes that this was Escan, whose festival was kept in Bo-chluain, on the 20th of November; but this is not likely, as Bo-chluain was in Leix or Queen's County.

[h] *Domhnach-Dola.*—Among St. Patrick's domestics was "Sanctus Beschna præsbyter de *Domnach-dala*, Sacellanus." (Vit. Trip. iii. 98. Trias Th. p. 167.) It is sometimes written *Domhnach-dula*. The situation of this church has not been ascertained; probably it was near the Moyola.

[i] *Both-domnaigh.*—This is the only one of the seven churches whose name is locally preserved. It is the Bodoney already spoken of at pp. 55, 73.

[j] *Tir Eoghain of the Island.*—That is, Inishowen, see above, p. 63. The inhabitants were sometimes called Cinel Eogain na hinnse, "Cinel Eoghain of the Island," as at 1010, 1078, 1117, of the Four Masters. The Fergus here spoken of was son of the Eoghan who gave name to the Cinel-Owen and this Inish-Owen.

[k] *Disert.*—This is merely an Irish form of the Latin *Desertum*. It primarily signified "a sequestered place," and was afterwards applied to the church erected in such a spot; hence it came to signify "a hermitage." As a prefix to the names of churches it was exceedingly common.

foċaigſstar ; gabais Coelboṫ mac Ferghusa, mic Eoghain, a laim ass, ocus dixit Phatraicc nad biad de decleiṫi la chſnel and. Probatum est quod nuper la Comman mac nAlgasaich, ro boi in Ess mac nEircc do cheniul Choelbad dó, do rigni tech ann, ocus ni tardad sim in tuga fair ocus ro brisſd la mac clſirſċ do muinntir Domnaig móir Maige tochair.

ann[l] was the proper name of the land in which he built it. But Coelbhadh, son of Fergus, son of Eoghan, drove him from thence, and Patrick said that in consequence thereof his race should never have a goodly house there. *Quod probatum est nuper* by Comman, son of Algasach, of the race of Coelbadh, who was at Eas-mac-nEirc[m], who made a house there, but before he had the roof on it it was broken down by a young cleric of the family of Domnach-mor-Maighe-Tochair.

Rotbiasu limsa failti hitassad, ol Aed mac Fergusa, ni fil mur na caisel ſtursu ocus a remſerta. Is and conacab Domnach mór Maigi tochair, ubi xl. diebus mansit et mac Cairthin reliquit.

Thou shalt receive welcome from me said Aedh, son of Fergus[n]; there is neither bank nor wall between him and the aforesaid; and it was there that he erected Domhnaċh-mor-Muighe-Tochair[o], *ubi xl. diebus mansit et Mac Cairthin reliquit.*

Isead do luid Patraic o Domnaċ mór Maigi toċair isin Bretaig is and forrainic na tri Dſchnan meic sſṫar do Patraic, hi criċ Ailella mic Eogain, ocus ro ordnestar Oengus mac

Patrick proceeded from Domhnach-mor-Maighe-tochair into Bredach[p], and there he met the three Deachnans, the sons of Patrick's sister, in the country of Ailell, son of Eoghan, and he ordained Oengus, son

[l] *Achadh-dromann.*—There is a townland in the parish of Donagh called Magheradrumman.

[m] *Eas-mac nEirc.*—This was the old name of the church of Assylin, near Boyle, but the place here meant was, according to Colgan, "in quodam fluvio haud magno [in peninsula de Inis-eoghain], qui ex editissimi montis *Sliabh-snechta*, i. e. montis Nivium [now Slieve Snaght] dicti, radicibus ortus, in æstuarium Traigh-brege [now Trawbreaga] appellatum exoneretur." (Tr. Th. p 181, n. 172.)

[n] *Son of Fergus.*—Colgan has "Aidus Coelbadii filius ægrè ferens quàm atrociter fuerit seruus Dei à patre suo Cœlbadio exceptus, accessit ad eum, & humaniter rogauit, quatenus velit in suo vicino agro, qui nec vallo, nec muro à fratris patrimonio disiunctus erat, locum ædis sacræ extruendæ acceptare." (Tr. Th. p. 145 *b*.)

[o] *Domhnach-mor-Muighe-tochair*—Now Donagh. See the note on *Townaghglyntachyr*, p. 67.

[p] *Bredach.*—Bredagh Glen is the name of a townland in the parish of Lower Moville, and Bredagh of the river which flows through it.—Ord. Survey, s. 21; Colgan, Tr. Th. p. 181 *b*, n. 175. It was formerly an extensive territory, and Aodh Ua Duibhdhiorma was taoiseach of it in 1122. In 1167, Muircheartach, son of Ladhmann Ua Duibhdhiorma, lord of Fordruim [now Fordrum, in Lower Moville], was treacherously slain by Donnchadh Ua Duibhdhiorma and by all the people of Bredach, in the middle of Magh-bile.—*Four Mast.*

Ailella, isin baili sin ocus fiu and fo domnach: Doṁnaċ bile a ainm.

Diambui Patraic i nAiliċ Airtiċ la Condaċta hi Cenel Endi, do decuid cuci Enda. Da mihi hunc locum, ol Patraic. Quasi non habuissemus clericos, ol Enda. Arabaraċ uenit Enda et suus filius secum, Echu Caiċ. Inbir Patraic in airniċti for leṫ a muintire oc baitsed, ocus oc tabairt grad ocus oc silad irsi da mac Cairṫind and in uair sin, qui est i Clochur et qui est i nDoṁnaċ mor Maige toċ-air. Taibraid grad n-epscoip for mu mac, ol Enda. A aṫcomarc do Patraic ol trenḟer Patraic mac Cairthind Clochuir. Hise ar dan ol alaile, dubeir an gradh. Aricti Patraic, gra-

son of Ailell[q], in that place, and he remained there on Sunday; Domhnach-bile[r] is its name.

When Patrick was at Ailech-Airtich in Connacht[s], in Cinel-Enda, Enda came to him. *Da mihi hunc locum*, said Patrick. *Quasi non habuissemus clericos*, said Enda. On the morrow *venit Enda et suus filius secum*, Echu Caech. Patrick had turned off to pray, and his people to baptize, to confer orders, and to propagate the faith. The two Maccairthinns were there at the time, namely, *qui est* at Clochar[t], *et qui est* at Domhnach-mor-Maighe-tochair. Confer ye the degree of bishop upon my son, said Enda. Let Patrick be consulted, said Patrick's champion[u], Maccairthinn of Clochar. It is our duty, said the other, I will confer the order[v]. When Patrick arrived,

[q] *Oengus, son of Ailell.*—"Colitur S. Ængussius 18. Februarii in loco *Druim Bearta* in quo, juxta arcem prænobilis familiæ Dochartinæ est Capella vetusta." Colgan, Tr. Th. p. 181, n. 178. Druim-Bearta, which is now called Burt, is a parish that formerly was a grange belonging to the abbey of Macosquin, and afterwards one of the five chapelries of Templemore.

[r] *Domhnach-bile.*—Now Moville, divided in the year 1788 into Upper and Lower Moville. Maġ bile signifies "the plain of the sacred tree," and is also the name of the celebrated abbey near Newtownards, in the county of Down. The word bile was used by the ancient Irish to denote a large tree which was held in veneration, especially one under which a chief used to be inaugurated; and to cut it down was the greatest triumph which could be enjoyed by a hostile force. See the Four Masters, at 981, 1051, 1099; Reeves's Eccles. Ant. p. 77. In 1111, the Ulidians cut down the bilfda, or "old trees," of Tulachog, which probably grew around the inauguration seat of the Cinel Eoghain, for which act they had to pay 3000 cows. In the present instance, the *domhnach* was probably erected near some such tree. The ruins of the old church are in Upper Moville, in the townland Cooly, and beside them is a large stone cross. The townlands Cooly, Carrownaff, Glencrow, and Tiryrone, are held under the see.

[s] *Connacht.*—The narrative which follows is a digression, which is made for the purpose of introducing the curious legend about the Mac Carthenns.

[t] *Clochar.*—His proper name was Aidus, or Aodh, the other being only his patronymic, from his father, Chaerthann.

[u] *Champion.*—"Qui fuit Patricio itinerum comes, et baculus ac bajulus senectutis ejus."—Colgan.

[v] *Order.*—For other instances of the conferring of episcopal orders by one bishop, see Reeves's Eccles. Antiq. pp. 127, 128, 131, 135, 384.

dem, ol sé, do thabairt im ſccmaise for mac in chonalta. Biſid cellach hi cill in dala sar cu brath; bieid duana hi congbail alaile. Quod impletur: cellach hi Clochur; Domnach mor Maige tochair dommatu isuidiu. In mac for a téit in grad immuraiccichſt dias iar dunorgain, for aelaid ocus at um luifſssa. cxx. annis cossin mac gſnfſss is naib rannaib dſscſrtachaib ocus do athchuirfe cucum darisisi. quod totum impletum est. In locc toisech i rabutar a thaisi locc ardd oibinn ro immorchairſd sſcasuaich bicc i locc is isliu. In locc toisech tra i raba fass he ocus clechtait méirleig ocus dunorgnidi atreb and tre brſithir Patraic.

arrived, he said, Ye have conferred orders in my absence on the son of the wolf. There shall be strife in the church of the one for ever; there shall be poverty in the church[w] of the other. *Quod impletur:* strife at Clochar; Domhnach-mor-Maighe-tochair, poverty is there. The son upon whom the degree was conferred, two persons, after committing murder, shall profane his relics. One hundred and twenty years until a son shall be born in the southern parts [who shall reconsecrate his church], and it shall be restored to me again. *Quod totum impletum est.* The first place where his relics were was a high and beautiful spot, but they were carried thence after a short time to a lower place; and the first place where they were is deserted, and robbers and murderers are accustomed to dwell there, through Patrick's curse.

Ocus ro ointaidagſd a chell do Chiarán mac in tṡair, ocus do ratchuir co Patraic iterum; epscop Ecan indiu in tEchu sin mac Endai.

And his church was ceded to Ciaran Mac-an-tsair[x], but was restored to Patrick again. This Echu, son of Enda, is at this day called bishop Echan.

Ro boi dan Patraic i Tir Endai Artig i Tailaich liacc illethir; sadid ſclais and ropu dos iaram ocus is and-

As Patrick was in Tir-Enda-Airtich[y] at Tulach-liag, in Leitir; he stuck [wattles[z] for] a church there, which afterwards

[w] *Church.*—Congbail. See the note at p. 79.

[x] *Mac-an-tsair.*—That is, Ciaran, son of the Artificer, the founder of Clonmacnois, who died in 549, aged 33.

[y] *Tir-Enda-Airtich.*—The present barony of Frenchpark, in the North-west of Roscommon, was formerly called Ciarraighe Airtich. Beside it was the territory of Airteach, in which was Aileagh-Airtigh. Its situation is thus pointed to by the Trip. Life: "Inter cætera prædia quæ pro munificentia Endæ Principis Pontifex tunc acceperat, erant quindecim villæ quas ex donatione fratris sui Regis Laogarii in regione de *Arteach* in Connacia, non procul a Cruachania ad septemtrionem, Enda possederat." —ii. 18, 19, 55. (Tr. Th. pp. 131 *b*; 137.) Cruachan, now *Rathcroghan*, is in the parish of Elphin, barony of Roscommon.

[z] *Wattles.*—See Reeves's Eccles. Ant. p. 217.

sin ro oirdni na tri Domnaill fo grad nescoip .i. Domhnall mac Cremhthainn i nAilig Airtig, quod supra cogitavimus; Domhnall mac Coilcni, i Tailaig liacc; Domhnall Cuile Conaltt.

wards became a bush. It was there he ordained the three Domhnalls to the degree of bishop, namely, Domhnall, son of Creamhthann, at Ailech-Airtigh, *quod supra cogitavimus;* Domhnall, son of Colgni, at Tulach-liag[a]; and Domhnall of Cuil-Conalt.

Ised do chuaid Patraic a Daiggurt ocus am Maig Dola in Aird Dailauig. Fothaigeartar cell and i. Dun Cruithne. Faracaib epscop Beoaedh and iar nosn-taig sturru ocus Eugan; Ocus Domhnach airthir Ardda.

Where Patrick went [next] was into Daiggurt and into Magh-Dola, in Aird-Dailauig. He erected a church there, namely, Dun-Cruithne[b]. He left Bishop Beoaedh there after having made friendship between him and Eugen. And [he erected also] Domhnach-airthir-Arda[c].

VII. domnach do Patraic la Cianachta, im domnach Brechmaigi. Ita Tippra Patraic and. Is and sein tanic Sedna mac Drona mic Tigearnaig co Patraic co rum baitheis ocus is ann sein ro bendach a ṡetig n-alachtai ocus an gein boi inna bru, .i. Cianan Daimliacc, ocus ro leg la Patraic, ocus is and sin do tairngestom di Chainnech ocus commad llis a ḟerunnsein. Do choid iar sin

Patrick erected seven churches[d] in Cianachta, among which was Domhnach-Breachmhaighe, at which is Tipra Phatraic. Hither came Sedna, son of Drona, son of Tighernach, to Patrick, who baptized him, and then blessed his pregnant wife, and the child that was in her womb, namely, Cianan[e] of Daimhliag, who was given to Patrick. And it was then he predicted concerning Cainnech[f], how this land

[a] *Tulagh-liag.*—Probably the townland Tullyleague, in the parish of Tumna, barony of Boyle.

[b] *Dun Cruithne.*—Now Duncroon, in Magilligan. See above, p. 84.

[c] *Arda.*—Now Tamlaghtard.—See above, p. 84.

[d] *Seven Churches.*—Seven was a favourite group for churches; thus, the seven churches of Hy-Tuirtre; the seven of Magh-dola; the seven of Glendaloch; the seven of Inisclothrann. Professor O'Donovan observes that "Every church in Ireland, whose name begins with Domhnach, was originally erected by St. Patrick." (Four Mast. 1508, note [e].) "Hoc enim habebat Sanctus in consuetudine, ut ubi demoraretur Dominico die, si Ecclesiam illic fundasset, *Domhnach*, id est, Dominicam appellaret." (Jocel. c. 91.) All names of places beginning with *Donagh*, or *Donough*, and most ending in *donagh* or *dony*, come from this word. Sendonagh, now Shanonagh, a townland of Templeoran, in Westmeath, is explained in Sir Robert Nugent's patent, "Old Sonday." (Pat. Jac. i. p. 196.)

[e] *Cianan.*—St. Kienan, of Duleek, in the county of Meath, was the eleventh in descent from Oilill Olum. It is curious that the territory in which Duleek is situate was also called Kienachta.

[f] *Cainnech.*—From whom Kilkenny is called. He was a contemporary of St. Columbkille, and honourable mention is made of him in Adamnan's life of

ir nallei don bandai airthir, ubi non capiebant hominer pircer niri in nocte urque ad illud tempur; deinde imperauit eir Patraic ut in die caperent: et ric erit in finem reculi.

land would be his. After this he went to the Lhei[g], on the east of the Bann, *ubi non capiebant homines pisces nisi in nocte usque ad illud tempus. Deinde imperavit eis Patricius ut in die caperent, et sic erit in finem seculi.*

G.

See Page 69, *Note* [a], "*Mahya.*"

The great territory of Tyrone, including the present county of Londonderry, was not reduced to shire ground until the 15th of July, 1591, when certain commissioners appointed by Queen Elizabeth made a return into the Court of Chancery, in which the river Finn on the west, Lough Foyle and the sea on the north, the river Bann and Lough Neagh on the east, and the Blackwater on the south, were set out as the boundaries; and it was divided into the following eight territories, severally consisting of the sub-territories named under them.

I. The Baronye of Loghynisolin.—Now called Loughinsholin. The village of Desertmartin, beside which is the small lake that gives name to the barony, was a place of importance at the close of the sixteenth century.—See above, pp. 76, 77. "Conteyninge"

1. *Clonconkayne.*—Called Gleann-Concadain, by the Four Masters, at the years 1526, 1584. It is marked "Clanconcan" on Norden's map, and "Glankankyne," lying between "Carnantogher" and "Slew Gallon," on Speed's. It forms the western portion of the barony.

2. *Kilytraghe.*—Coill-ioċtarac, "the lower wood." Speed marks "Killetra" on the N. E. of last, and "Killetro" on the S. E. The name is preserved in *Tamlaght-Killietragh*, by which the modern parish of Tamlaght, at its southern extremity, is called in inquisitions. It forms the eastern portion of the barony. Beside these two territories, the Charter of Londonderry sets out those of *Clandonnell* and *the Tollagh*, as comprised in the barony of Loughinsholin. Under the former

that saint. See above, pp. 29, 39, and lower down, under *Drumachose*, p. 132.

[g] *Lhei.*—Elsewhere called Fir Li. They were the descendants of Laeghaire, grandson of Colla Uais, and St. Guaire, of Aghadowey, was their patron saint. See above, p. 80, and Reeves's Eccles. Ant. pp. 296, 330. In the Book of Rights they are styled "Fir Li of the Lake," p. 135.

former it recites a number of townlands in the two proportions of Gortconra and Ballnacrassi, which now constitute the principal part of the parishes of Killelagh and Maghera. The name of Clandonnell was probably derived from the O'Donnells, the chiefs of Cinel-Binny, of whom mention has been already made at p. 74; and this territory, so defined in the charter of Londonderry, may be regarded as answering to the Cinel-Binny of O'Dugan.—See "Concise View of the Irish Society," pp. 76, 77. (Lond. 1832.)

II. The Barony of Donganyn.—Ꝺun-ʒeanainn, giving name to the town of Dungannon, is first mentioned in the Four Masters at 1430, as the residence of Owen O'Neill.

1. *Extending from the Blackewater to Mologhygory, and from Kilytraghe to the Closaghe, which contayneth also so much of Henry-oges land as ys by north the Blackwater.* The Blackwater, in remote times, was called the Dabhal, a name now disguised in "the *Tall* river," which is tributary to the Callan, and with it falls into this. In the fifteenth and sixteenth centuries it was known by the name of Aḃainn ṁóp, *Avonmore*, like the Blackwater, that flows past Lismore, which also at the same period was called the *Avonmore*, having previously been known as the *Nem*. Mologhygory is marked "Mullogh gora" on Speed's map; it is now called Mulnagore, and is a townland in the parish of Pomeroy, near the N. W. limit of the barony. This barony comprehends the ancient territories of Maʒ lomċlaip, which lay around Donaghmore; Ui bpiuin, now Minterbirn, in Aghaloo; Ui Capacain, the parish of Killyman. Part of Ui Cuipcpe was anciently in it, as also *Gaura*, or *Fera-Gaura*, which lay between Hy Tuirtre and Donaghmore, and is possibly preserved in the above name, *Mullogh-gora*. The whole tract was called "Henry Oge's land," from Henry Oge O'Neill.

III. The Baronie of Clochare.—Deriving its name from Clogher, the famous bishop's seat, anciently called Cloċap meic n-Ꝺaiṁeine, "Clochar filiorum Dameni." It was formerly the territory of Cinel-Feapaḋaiʒ, and was subdivided into Clann Aenʒupa, Clann Ꝺuiḃinpeaċc, Clann Foʒapcaiʒ. "Contayninge"

1. *The Closughe.*—Speed marks "Closhaghe" far too much to the west; it comprised the greater part of the parishes of Clogher and Errigal-Keeroge. It was anciently called Maʒ-leaṁna (as in Keating, i. p. 324; Four Mast. 3727). The Tripartite Life of St. Patrick relates a curious story of an occurrence at the hill Finn-abhuir ["Albus Campus."—Jocel. c. 94], in Lemania, upon which Colgan has the note "Est regio campestris Tironiæ, vulgo *Mag-lemna*, aliis *Clossach* dicta." (Tr. Th. p. 184, n. 11.) The name is of frequent occurrence in the Irish Journal of 1641–7. At the northern extremity of Errigal Keerogue, in

in the townland Foremass, not far distant from the place where this parish joins Termonmaguirk and Clogherny, are two mountain tops, called *Coolkenagh* and *Slieve Largy*, which are of note in Irish history, the former as being the point which, under the name of Cuaille Ciannachta, was set out in the Synod of Rathbreasal as the limit of the diocese of Armagh, remote from Sliabh Breagh, now Slieve Brey, in the south of the county of Louth, and as being mentioned by the Four Masters, at the year 1157; the latter as being chosen upon the same occasion, under the name Sliabh Larga, as the boundary between the dioceses of Clogher and Ardstraw. In the Ulster Inquisitions they are noticed among the mountain tracts of Tyrone by the names *Quoyllykenaght* and *Mullaghslewlaarge*. (Tyrone, 1 Jac. I.; Append. xi.) In 1613, *Coolechenaght* was granted, with other mountainous districts, to John Sandford. (Pat. Jac. I., p. 257.) This part of Errigal Keerogue, with the adjoining portions of Termon and Clogherny, forms the district parish of Cooley.—Ord. Survey, Tyrone, s. 44.

2. *Ballentakan.*—This district was granted by James I. to the Earl of Castlehaven. (Ul. Inq. 7 Jac. I., Tyrone.) Afterwards it passed to Sir Pierce Crosby, by intermarriage with his widow, who held "the great proportion of the two Fews and Ballytaken, within the barony of Omagh." These Fews [Fiodh] were sometimes called Feenagh [Fiodhnach], and now form the manor of Feenah, or the Six-mile-cross estate, in the south of Termonmaguirk, extending into Clogherny. Ballentacken at present comprehends the parish of Clogherny and that portion of Termonmaguirk which forms the Roman Catholic parish of Beragh. It was chiefly tenanted by O'Donnellys and M'Cawells, at the period of this commission. (Ul. Inq. 30, 48, Car. I.) The advowson of Termonmaguirk accompanied this grant.

3. *Both the Fintonaghes.*—Fionn tamhnach "the fair green field" is mentioned by the Four Masters at 1488. The village of Fintona, in the parish of Donaghcavey, preserves the name.

4. *Termynm^cgorke.*—See above, p. 3. This district, and Ballentakan, which are here assigned to the barony of Clogher, were soon after transferred to that of Omagh, in which they still are reckoned.

IV. THE BARONIE OF THE OMAGHE.—Oghmagh is introduced to notice by the Four Masters at the year 1470, on account of its castle, which was taken by the O'Neill from the Clann Airt, that is, the sons of Art O'Neill, whose residence was here. "Contayninge"

1. *All Slut Art's Land.*—Sliocht Airt were the descendants of Art O'Neill, as the Sliocht Enri, whose head quarters were at Newtown Stewart, were of Henry O'Neill

O'Neill. Speed places "Slut Art O'Neale" at Stranorlar, in Donegal, which is too far west; Norden again marks "Slut art Oge O'Neale" in Tirconnell, between the Lough and river Eske.

2. *Camon.*—Now Camowen, the name of a river and townland in that part of Cappagh which is in the barony of Omagh.

V. The Baronie of Strathbane.—Sraṫ-ban, "the fair holm," is first noticed by the Four Masters, at 1583, and there as the town of Turlogh Luineach O'Neill. A portion of this territory, surrounding Ardstraw, was anciently called Uı Fıaċraċ Fıonn, or Ardsraṫa. See above, p. 10. In it was situate the mountain of Slıaḃ Truım, marked "Slew Trim" on Norden and Speed's maps, and now known under the ridiculous name of Bessy Bell. Several townlands which lay on the sides of Slewtrim are recited in an Inquisition, and they now hold the same position on Bessy Bell. (Ul. Inq. Tyrone, 5 Car. I.) "Contayninge"

1. *Langechence.*—It is not easy to say what this is intended for. "Large" was one of the proportions in the barony of Strabane, of which Sir George Hamilton was the patentee.

2. *Kilalmoyan.*—A corruption of Cıneal Moaın, concerning which see above, p. 51. This district formed the south-western part of the barony.

3. *Mynterlynnie.*—So called from the muınnṫır Uı Luınıġ, "the family of O'Loony," who in 1090 and 1178 furnished chieftains to the Cinel Moain. They were afterwards driven eastwards, probably by the O'Neills, and settled in that wild tract of the parish of Badoney, which has received from them the appellation of the Munterloney Mountains. At the time of the plantation the district was called by the *alias* "Trianmuriertagh." (Pat. Jac. I., p. 258.) It forms the eastern portion of the barony.

4. *Ballem'chory.*—Now Ballymagorry, a village in the parish of Leckpatrick, containing, in 1841, 213 inhabitants. "Ballemagorry in the proporcion of Cloghognull" [otherwise Largie]. (Ul. Inq. 10 Car. I.) The surrounding district formed the north-western portion of the barony.

VI. The Baronie of Coulrane.—Deriving its name from the ancient town of Cuılraṫaın, "the Ferny recess." Under the early English administration it gave name to a county which comprehended the neighbouring parts of Antrim and Derry. It also was known by the name of "O'Kane's Country." "Contayninge"

1. *The Maghre Sluthgorey.*—Norden places "Slut Gorra" between "Bryan Carogh's country" and "Lemavaddie;" Speed marks "Slutgore" north of "Lemwady." Colgan states that the plain on the west of the Bann was called *Machaire* in his day, and that Dunbo was situate in it. (Trias. Th. pp. 181 *b*; 381, n. 106.)

n. 106.) This district answered to the ancient Fir Li, and now forms the northern half of the barony of Coleraine.

2. *Sluth Donaghe's contrey.*—Marked on Speed's map, "Slu Donagh," a little N. W. of Kilrea. This is now the southern part of the barony.

VII. The Baronie of Lymbevadye.—Leim-an-mhadaidh is mentioned by the Four Masters, at 1542, as one of O'Cahan's castles. The name signifies "The Dog's leap," and the site of the castle is on the bank of the Roe, a short distance from the town to which it gives name. The barony is now called Keenaght. "Contayninge"

1. *Ardmagilligan.*—Now Magilligan, or Tamlaghtard. See above, pp. 78, 84.

2. *Kenaght.*—The district about Dungiven, anciently called Cianachta glinne geimhin. See above, pp. 36, 41.

3. *Faranycryve.*—The Feara-na-Craoibhe, or "Men of Creeve," are frequently spoken of by the Four Masters. They inhabited the district of Craobh, so called from Craobh, daughter of Eoghan mac Duirtheacht, who gave name to the Ear Craoibhe, or "Cutts of Coleraine." (See above, p. 77.) When the O'Cahans were in their prime, as at the year 1138, they were reputed to be lords of Keenaght, Fir Li, and Creeve. Before the date of this commission, the "Men of Creeve" seem to have shifted their quarters westward from the Bann, and to have established their tribe name in a portion of the present barony of Keenaght. Norden marks "Kriue" on the west of O'Kane's country.

VIII. The Baronie of Anagh.—The caislen Eanaigh, "castle of Enagh," which was a seat of the O'Kanes, gave this name to the barony. (See above, p. 28.) According to an Inquisition, the barony of Anagh comprised the parishes of Faughanvale, Cumber, and Clondermot. "Conteyninge"

1. *Tyrchyrine.*—Tir Chaerthainn, "the country of Caerthan," being inhabited by the Ui mic Chaerthainn, or descendants of [Forgo] the son of Caerthann. M'Firbis, treating of the descendants of Colla Uais, says: "Colla Uais had two goodly sons, namely, Earc, on the north of the mountain [probably the Munterlony range], from whom descend the Mac Carrthainns of Loch Feabhail [Foyle]; and Fiachra Tort, on the south of the mountain, from whom descend the Hy-Tuirtre, the Fir Li, the Fir Luirc, and Hy-Mac-Uais." The parish of Faughanvale represents this district. Tirkeeran has superseded Anagh as the baronial name.

2. *Sgryn.*—Scrin-de-Ardo is the east portion of Magilligan, which cannot be included in this barony without some geographical violence: it is, therefore, likely that the parish of Cumber is here intended.

3. *Clandermod.*—The parish of Clandermod is so called from Clann Diarmada, the

the tribe name of the O'Carolans, which is of frequent occurrence in the Four Masters.

The denominations of land which formerly prevailed through the diocese were the following:

1. The *Ballybetagh.*—Sometimes abbreviated to *Ballybet*, which derived its name from baile biatach, "a victualler's town," and was reckoned the thirtieth part of a Triocha-cead, or cantred. It was the largest measure of land, and generally contained four quarters, which being very variable in their extent, there was no fixed standard for their complex. The barony of Tirkeeran, at the beginning of the sixteenth century, consisted of fourteen ballybetaghs, and Keenaght of thirteen. (Supra, p. 29.) In the notes to the preceding rental, the numbers of ballibetaghs in several of the parishes are specified. In the county of Monaghan this denomination generally contained sixteen tates.

2. The *Quarter* was one of the four components of the ballibetagh, and contained three ballyboes.

3. The *Ballyboe* was one of the three components of a quarter, and was the commonest measure of land. Tirkeeran contained fourteen ballybetaghs, or 182 ballyboes, which gives an average of thirteen ballyboes for each ballybetagh, twelve being the exact number. In this barony there are 92,756 acres, which, being divided by 182, give about 509 acres as the average extent of a ballyboe. There are, according to the Ordnance survey, 228 townlands, each containing an average of about 406 acres, so that the ancient ballyboe may be estimated as a fifth larger than our present townland. Kenaght contained thirteen ballybetaghs, and is divided at present into 272 townlands. which allows nearly twenty-one townlands to a ballybetagh. The ballyboe was sometimes called a *townland*, and if our divisions bearing that name are more numerous now, it is chiefly owing to the fact that in many instances the generic names, as well as those of the intermediate and lower species, are retained and applied to independent portions of land.

4. The *Sessiagh*, three of which constituted a ballyboe. (See Ul. Inq. Tyrone, 19 Car. II.; Doneg., 10 Jac. I.; 11 Car. I.; Append. I.) The name in Irish was Seisreach, which was formed from seisear each, "a yoke of six horses."

5. The *Tullagh* consisted of a ballyboe and a sessiagh, that is, a ballyboe and a third. (Ul. Inq. App. II.) "The Bishop of Clogher was seized of the four hills, or Tullaghes," &c. (*Ib.*)

6. The *Tate*, or *Tath*, or *Tagh*, varied from ten to sixty acres. The word was very common in Monaghan, but of rare occurrence in Tyrone.

7. The

7. The *Gort* was used to denote a measure of six acres, probably from the fact that this was about the quantity of ground which was generally assigned for the vicars' *gorts*, or "gardens."

It may be mentioned, in addition to what has been adduced concerning the word *Mart*, at p. 8, that the terms "Mart," "Mart-terræ," "Martland," probably in imitation of the *bovata*, with any number or any fraction, are very frequent in the inquisitions of the county of Catherlagh, and they occur twice in those of Kilkenny, in connexion with native families. A mart seems to have been equal to about four cartrons [quartronæ], or one quarter. In Aberdeen, also, the term was used as a measure.

H.

(*Sequel to Page* 86.)

HARRIS states that the Bishop of Derry "hath land in every parish in the diocese but one," meaning thereby Dungiven, (Ware's Works, vol. i. p. 285); however, in the above rental there is an omission of six parishes, both in temporals and tertia; namely, Camus juxta Mourne, Killowen, Drumachose, Balteagh, Clondermot, and Dungiven, which it may be well in this place to notice briefly, so that the present recital may form a complete parochiale of the diocese.

Camus juxta Mourne.—In the county of Tyrone, situate on the river Mourne, (the Moḋaıṗn of the Four Masters), and so called to distinguish it from the Camus on the Bann already spoken of. The Irish word Camaṗ signifies "the curved stream," and is applicable to the course of the Bann and Mourne, opposite the ancient churches to which it gave name. There is also a Camus on the river Suir, about two miles N. W. of Cashel, called aċ an Chamaıṗ by the Four Masters at 1523. The Inquisition of 1609 finds that the parish of Camos contained one ballibetagh, wherein was only a parson presentative, to whom two third parts of the tithes were paid, and the other third part to the herenagh; also that the herenagh land contained one balliboe. In the patent the two balliboes of Camus are confirmed to the see. This parish is not noticed in the Taxation.

Kilowen.—This small parish lies at the opposite side of the Bann to Coleraine, but is included in the borough. In the Taxation it is called *Drumtarssi*, from Ɗpuım Ƭaıṗpıᵹh, where, according to the Annals of Ulster, and of the Four Masters, the English, in the year 1248, erected a castle at the same time that they constructed a

bridge

bridge over the Bann. In a computus returned from Twescard, in the year 1262, by Henry de Maundeville, there is an item of 20*s.* from two carucates of land in *Drumtarsy.* (Rot. Tur. Berm.) The inquisition sped on the death of William de Burgo, in 1333, found that he was seised of lands in *Drumtarcy*, in the county of Coulrath. (Inq. Tur. Lond.) Edward III., in 1345, confirmed Donald O'Kenalad [O'Ceannfhaoladh] in the parsonage of the church of *Drumtarsny*. (Cal. Canc. p. 49, n. 49.) In 1369, Culragh and *Drumtorsoy* were named among the possessions of Lionel Duke of Clarence. (Cal. Inq. P. M. Tur. Lond. ii., p, 295.) Again, in 1382, John Rynaux, treasurer of Ulster, was directed to repair the Castle of *Drumtarcy* and the bridge of Culrath, which had been broken down by the Irish. (Cal. Canc., pp. 115, n. 219, where the name is misspelt *Bruntarcy;* 118, n. 102.) The parish of Kilowen was found in the inquisition of 1609 to differ from the others in the diocese in that it had only a parson, to whom all the tithes were paid, and no herenach; the said parson being at all the charge of repairing and maintaining the parish church, paying yearly twelve pence proxies, and a refection in his visitation. This parish, very probably, was cut off from Camus as an appendage to the castle of Drumtarsy, after the English settlement, which would account for the absence of herenagh land. Subsequently, however, the bishop became possessed of land therein, for the patent mentions the "termon or erenagh land of Killowen," in virtue of which a valuable property is still held under the see.

Drumachose.—The church appears in the Taxation under the name "Ecclesia de Ro," which has been shown at p. 39 to be an alias for Drumachose, derived from the river which runs near it. In 1609 it was found that there were in the parish a parson, vicar, and herenagh, that the erenagh land contained two quarters and two ballyboes, viz., Drumore and Mullane, and the herenagh paid 6*s.* 8*d.* a year out of his portion of the tithes, and a refection at visitation. According to the inquisition, this parish, with Aghanloo and Balteagh, formed a union called Termonconny. The patent joins it with Balteagh thus: "Drumchoose and Baldawgh, or Balladawgh, or Boydafeigh, both called by the common name of Termonconny," containing seven denominations. St. Cainnech or Canice, the contemporary of Columbkille, from whom Kilkenny derives its name, was born in the neighbourhood of Drumachose, and from him the church-land was called Termon-conny, or "the termon of Cainnech." The priest of this parish was anciently styled "the successor of Cainnech in Keenaght." (See Reeves' Eccl. Ant. p. 374, and the note above, at p. 39.) In the Taxation, neither Tamlaght-Finlagan, nor Balteagh, nor Aghanloo, is mentioned, but all are included in the great parish "de Ro."

Independently of its connexion with St. Cainnech, this parish is distinguished as having

having been the scene of the celebrated convention called the moṗḋail Ḋroma-ceṫṫ, which was held, in the year 590, for the purpose of deciding the Dalriadic controversy, at which St. Columbkille was present. Adamnan styles it "Regum in Dorso-cette condictum."—i. 10, 49; ii. 6 (Tr. Th. 341, 349, 352.) O'Donnellus has preserved this clue to its position: "Columba memoratum euripum [i. e. Loch Feabhail] quà longè patet, emensus, navigii cursum dirigi fecit per Roam amnem in predictum euripum decurrentem; quem fluvium, quamquam aquarum inopia aliàs innavigabilem, navis Sancti viri divinâ virtute percurrit. Locus autem in quo navicula subinde stetit, deinceps ab eventu *Cabhan an Churaidh*, id est, collis cymbæ appellatus, Druimchettæ pervicinus est.—Cæterùm modicâ eo loci morâ contractâ, vir Sanctus cum sua veneranda comitiva contendit ad peramænum illum collum, leniter acclivem, vulgo *Druimchett* vocatum."—iii. 4. (Tr. Th. p. 431.) Though at present there are no local traditions to help in the identification of the spot, it was well known in Colgan's time, who writes: "Hodie et semper venerabilis, maximè ob multas peregrinationes et publicam Theophoriam, quæ in festo omnium sanctorum in prædictæ synodi memoriam ibidem celebratæ in eo quottannis fit, cum summo omnium vicinarum partium accursu." (Act. SS., p. 204 *b.* n. 13.) The hill called "the Keady," which commences about two miles out of Newtownlimavady, might be supposed, from the apparent similarity of the name, to be the spot, but there can be little doubt that the artificial mound in Roe Park, called "The Mullagh," and sometimes "the Daisy Hill," is the real Drumceatt. It is situate in a meadow, at a little distance from the house, on the N. W.; it rises to the height of about twenty feet, and measures about 190 by 170 feet. The prospect from it is exceedingly extensive and varied, commanding a view of Magilligan, with its Benyevenagh, Aghanloo, Drumachose, Tamlaght-Finlagan, and part of Inishowen. There is no local tradition about the spot, except that it is reckoned "gentle," and that it is unlucky to cut the sod. The truth is, the effects of the Plantation have utterly effaced all the old associations of the place.

Balteagh.—This name is variously written in old documents, Baldawgh, Baltaigh, Ballydaigh, and Boydafeigh, and is derived from baile or boṫ da ṗiaċ, "the town," or "hut of the two ravens," preserving the tradition that two ravens flew away with the plumb-line from the cemetery Rellick in the townland Kilhoyle, where the parishioners were about to erect their church, to Ardmore, the townland where the site was at length fixed. The inquisition of 1609 finds that the herenagh of Boydafeigh paid for his quarter of land the rent of 5*s.*, and 6*s.* 8*d.*, with a refection at visitation, for his third of the tithes.

Clandermot.—From the Irish Clann Ḋiarmada, the tribe-name of the O'Carolans, who

who were its occupants. The lands of Cloone, or Cloney, in this parish, passed into possession of the bishop during the wars of Shane O'Neill, and were confirmed to him by the patent. See above, p. 32.

Dungiven.—The inquisition of 1609 finds that the prior, who seems, as regards the temporalities, to have taken the place of the bishop in the parish, was seised of all the tithes; yet the priory was called upon to contribute to the procuration of the Primate, in 1397. See page 42.

CECINIT COLUM CILLE:

Is aire charaimm Doire
Ar a reide ar a gloine
Ar is lomnan aingel ḟind
On ċind connice aroile.

INDEX.

**** The words in Italics refer to the Text.*

C.

D.

E.

G.

H.

P.

FINIS.

X